Zions Herald

THE INDEPENDENT METHODIST WEEKLY +

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India Theme at Social Union

India was the theme at the February meeting of the Boston Methodist Social Union, which, for a second time during the present season, was held at a suburban church. Methodists from Greater Boston gathered in the beautiful new Parkway Methodist Church, Milton, on Monday of last week to hear Dr. Ralph D. Wellons, former principal of Lucknow Christian College, discuss present-day India. Among those present was Miss Clementina Butler, daughter of the founder of Methodist missions in India.

After the singing of the Doxology, Rev. William Gunter, superintendent of Boston District, offered the invocation. At the conclusion of the dinner, Howard W. Selby, president of the Social Union, introduced William B. Blackney, tenor, who sang two solos, accompanied by Miss Ruth Olive Halford. Rev. Robert M. Pierce, the pastor of the entertaining church, then voiced a welcome to the members of the union, and called attention to the fact that Parkway Church ministered to persons of all denominational affiliations as a kind of community church. Mr. Selby announced that the next meeting of the Social Union, "Young People's Night," would be held on March 16 at the Hayden Memorial Building of Boston University, with Bishop G. Bromley Oxnam as the speaker. There is to be no April meeting.

At this point in the program, Mr. Blackney sang two more selections, after which Mrs. Everett O. Fisk of Brookline, who recently made a trip to India, in gracious words introduced the speaker of the evening. Dr. Wellons said, in the course of his address:

"India is important today because of (1) her raw materials, (2) the political theories of Mohandas K. Gandhi, (3) the people who live in India, almost one fifth of all the people of the world, and (4) the spiritual potentialities of these 388,000,000 people.

"Few people know that the sixth largest steel mill in the world is in India, located at Tatanagar, a city which bears the name of the family that founded its great industry. Huge coal deposits, thus far hardly tapped, lie in close proximity to the great iron ore beds that provide the raw material for the plant. For years the Tata firm has used the brains of some of the world's best engineers in turning these raw materials into usable forms for industry and commerce. Unfortunately,—now we see it!,—up to the very beginning of the war with Japan, one third of India's export of iron ore was being sent to Japan.

"India's raw materials include large quantities of those now very valuable materials—manganese and aluminum. The jute plant of Bengal provides the raw material for most of the rope used in the world. Skins from India provide the leather with which most of the shoes for the people of the world are made. The cotton and woolen mills of Cawnpore, Ahmedabad, and Bombay supply much of the British Empire's needs for clothing and bedding. And the hungry people of the world might well look to the fertile plains of India for the wheat and rice needed to appease their hunger. Nor are the gold mines and diamond mines of India exhausted. From the raw material of man-power in India, Britain has mobilized without conscription an army of a million men.

"Thus it is seen that merely because of its raw materials India is a rich prize, for which Germany is battering at the door on the northwest—the Suez Canal—and Japan has smashed the gate on the southeast—Singapore.

"India has been in the limelight for the last two decades because of the political theories of that 'Little Brown Man Gandhi.' The theories of civil disobedience and non-violent non-cooperation propounded by Gandhi readily took root in India because the realist saw no other way out, and because the mystic had for centuries believed in the supremacy of mind or spirit over matter. The methods adopted by Gandhi in the various campaigns were those familiar to every household in India, where the old grandmothers had for generations got their way by using the hunger strike. Thus it is that the people of the West have been unable to see any significance in Gandhi's movement, whereas in India it was readily understood. Nor will the West of tomorrow understand non-violent non-cooperation any better.

"Nevertheless, these theories have had a powerful influence in bringing India, at least, to the place where she is today. It was in the fitness of things and entirely in keeping with his philosophy that Gandhi should have stepped aside recently as the dictator of the Congress Party and let the Working Committee carry on in the present emergency. For India is being attacked from all sides today. For two decades the people of India have been taught to fight against aggression. Their sympathies have been expressed frequently on behalf of the downtrodden. Thus they sent help to the oppressed people in Spain; aid was sent to the Ethiopians when their country was overrun; immediately at the outbreak of the war between Japan and China, missions of aid were sent by India to help China throw off the aggressor. This expression of sympathy for the oppressed is in part due to the teachings of Gandhi.

"But while India may be important today because of her raw materials and the political theories of Gandhi, she is still none the less, if not even more, important because of the destinies of the nearly four hundred million people who find their 'life' within her bounds. Sheer numbers, in this instance, make for importance. The same is true of China. These masses of people cannot be ignored because they are for the most part illiterate, or because they are poor, or because they are superstitious. On the other hand, these very conditions of the people cry out to the world that India is important, that India has a place in world affairs, and that India has a contribution to make even out of—if not in spite of—her superstition, her poverty, and her illiteracy.

"Dr. E. Stanley Jones in one of his earlier books has written, 'When India does clearly and openly touch the Christ and acknowledge the healing, let the world listen, for never did the Christ move amid a people more gifted with capacity for spiritual things.' For thirty centuries the religions of India have emphasized spiritual-mindedness. The tendency to meditation, the linking of every act of life—and this includes every act of every day—with religion, and thus with the life of the spirit, has created a people whose souls are 'conditioned' for spiritual reactions. It was understanding through spiritual insight rather than understanding through education that Gandhi counted upon when he launched his several campaigns of civil disobedience. While materialism has made its inroads into the thinking of ma Indians, yet even today they are primari a spiritually inclined people.

"In this connection we have to be than ful that there are in India today many ab Christian men and women who are in po tions of leadership. Thanks to the foresig of those who have established and mai tained the Christian colleges of India, have today Christian men and women wi the best possible training who are taki their share—and more—of the responsibili for India's welfare today. Such men as S Maharj Singh and Professor E. Ahmad Sha as members of the United Provinces Leg lative Council, are most ably bringing t Christian ideals of life to bear upon t making of laws for the sixty million peo of this one province. Sir George Thomas, s ting today as the chief justice of the Supren Court of Oudh, is a daily reminder of t power of the Christian church to make m who can carry grave responsibilities and the same time maintain the glow of an inn spiritual life.

"And who will today disclaim the pow of the spirit? True it is that matter see for the moment to be having its victori But the day cannot be too distant when bru force will again be—as so often in the pa —put down and the Spirit of God will fi a responsive note in the spirits of His ch dren as He calls them to 'love one another.'

Following the address, Dr. Wellons a swered questions. Among other things he sa that India was unprepared to resist an inv sion launched by either Japan or Germar Dr. Pierce pronounced the benediction.

A Japanese Letter

Rev. Alfred S. Akamatsu, pastor of t Japanese Methodist Church in New Yo City, together with hundreds of his Chr tian fellows, is confined as an "enemy alie on Ellis Island—"almost touched by the lo shadows of the Statue of Liberty." Fro that island he writes to Christian friends:

"Let me first give you the greeting of t Japanese Christians on this island, ener aliens all, but always one with you—one the Lord. The reality and solidarity of t faith we share has never been brought hor to us so dramatically and yet so sincer as now, as we watch and appreciate the deavors of American Christians on our beh and on the behalf of those we love. Separat from the world as we are, never have been so aware of the bond that ties the hea of the Christians.

"Placed in a situation that is beyond o control and faced with the inevitable, we more than ever conscious of the power Him with whom everything is possible. look beyond history for its judgment a salvation. For the house that is built on t shifting sands of human possibilities has miserably been washed away. Eagerly turn to the rock upon which we must er anew the temple of our hope—the new wo of peace, justice, and of equity. And t rock to us is the cross upon which Saviour died—that God-man whom we o selves crucified. Through the darkness of t tragic development we have beheld glory. How can we now shirk from t cross and our own? For, with Paul, we persuaded that nothing shall be able to s arate us from the love of God which is Christ Jesus our Lord—our hope and hope of humanity."

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+ THE INDEPENDENT METHODIST WEEKLY +

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Needed: Units of Compassion

CHESTER W. HAM

Jesus had compassion on them" is the Gospel descrip-
n of the Master's attitude toward those in need. As
ling as His touch upon the eyes of the blind; as com-
nding as His gentle words of power to the demon-
ssessed; as persuasive as His words "go, and sin no
ore" to those wandering in darkness, so was His spirit
compassion and understanding.

esus was and is the living answer to the age-old ques-
n "Am I my brother's keeper?" "Yes, you who fol-
v after me," Jesus says to all generations of Christians,
ke upon yourselves the burdens of the world of people.
u tie yourselves with strong bonds of compassion to all
o suffer and are in need. You are indeed your brother's
eper."

Compassion and sympathy are two words having an
ntical meaning. Compassion roots back into the Latin,
npathy into the Greek; they both mean "to suffer
th." A person is truly compassionate or sympathetic
en he "suffers with" another. A third word ties in with
se two; it is comfort—"with strength." The compas-
nate person imparts strength to the one with whom he
ares a burden, or with whom he suffers. Jesus has often
en called "The Great Comforter." This is an especially
autiful and accurate description of Him, for whenever
e "had compassion on them" He also made them
onger.

These war years are going to require the services of
nsecrated, compassionate Christians. These years are
ing to uncover increasingly greater numbers of people
o are without the spiritual defenses that are necessary
the facing of this war. These men and women are
ing to be the victims of a different kind of Pearl Har-
r. In order to help such as these, our churches are
ing to find it necessary to organize what I like to call
nits of Compassion." These Units of Compassion will
composed of men and women who will undertake to
ke regular visits to the homes of those who need help.
e duties they will perform will be just as urgent as
se of any of the various units in our civilian defense
-up. Members of these Units of Compassion will be "soul wardens." Their task will be, not to enforce black-outs, but to prevent spiritual blackness.

I suggest seven areas of human need that call for the services of Units of Compassion throughout the church.

In the first place, we are going to be summoned to the aid of worried mothers—mothers who are fearful of the temptations surrounding their sons in training camps. These mothers know of the abundance of liquor, and of "girls," in and around army camps, and they are worried. Their sons were clean, Christian lads when they went off to fight for liberty. How will they return?

The second area takes in the whole family. We may worry now about the shortage of sugar and tires; tomorrow we shall be shocked by casualty lists. Death is one of the Four Horsemen. The lives of sons and brothers are the price exacted for the selfish stupidity of nations. Sorrow will prostrate family after family. The death toll of this war will be higher than that of any previous war. We must be ready to speak convincingly of the risen Christ who says, "The bombs and bullets speak not the last word. Your son, your brother, lives."

The third area is one in which most of us have already been active. This area extends all over the world. Thousands (old folk and young children) are dying in Belgium, France, Greece, China, not from bursting bombs alone, but from the slower, more painful death, starvation. We must make sure that our gifts of mercy continue to reach these suffering peoples.

The remaining areas, while not so obvious as those already mentioned, are nevertheless very important. Haven't we something to say to, and do for, the men being overworked in defense industries? Some of them are breaking down physically, others are becoming irritable and short-tempered. They need sympathy and understanding. We must give it to them. Our church services, too, must be redesigned to emphasize relaxation. Worship must become valuable for its psychotherapeutic qualities as well as for the spiritual values it imparts.

Families are going to be faced with expanding budgets and shrinking incomes. Rising costs of living and static

wage levels will disrupt the normally adequate household finances of many homes. Already, many men are out of work because priorities have curtailed the production of consumer goods. Once again, therefore, we are to be called upon to serve an enlarging group of people in financial distress.

Then, too, we shall meet those who have held to high ideals, who had believed that mankind was getting better day by day, who prayed and worked for the coming of God's kingdom, and who thought they heard its thunder in the distance. To them, this war is a catastrophe of huge proportions. They will be tempted to revert to cynicism and atheism. They will protest, "What kind of God can He be to allow such things to happen?" We whose faith continues strong must convince them that the purposes of God remain unfailing.

Finally, to our great sorrow, we shall have among us those who, in the excitement of these times, will by rationalistic whittling reduce to shavings their moral principles. War always lowers the moral standards of the nations that wage it. We civilians should of course, for safety's sake, clean our attics of the rubbish that has accumulated in them. Let us remember also that hearts and minds must also be kept clear of rubbish lest the sputtering incendiary of temptation should start a blaze.

Our attitude toward those who fail to stand up under the rapid pace of a modern war that can destroy civilian character as well as homes must not be one of ostracism or superiority. We need to watch lest our superiority should make us worse than they are. We must return to a belief in the redemptive power of Jesus Christ. We must become personal evangelists in our visitations. We shall need to be ready with the friendly word and the compassionate heart to lead those who have weakened and sinned back to the Christ who forgives and makes stronger.

I talked recently with a colonel in the Army Reserve Corps about the place of the minister in the civilian defense program. He was very emphatic in his assertion that ministers had no business running about as air-raid wardens or auxiliary police. "The place of the minister," said he, bringing his fist down upon his desk, "is with his people, giving them strength and courage for these perilous times. This is as important as any work in civilian defense."

Yes, and that work has already begun, although no bombs have fallen from our skies. After the long, hard years of this war have disappeared into the dawn of the new day, may it be said of Methodists, and of all Christians, "They were a people of great compassion."

KEEP SILENT!

RUTH TAYLOR

"A job well done and a still tongue are the best weapons in the battle against Hitler and his treacherous fifth column"—so a Canadian labor paper cautioned its readers recently. This is something we can all take to heart.

We must not only keep our tempers and our heads, but we must set a guard upon our tongues.

First, let's not criticize before we know the facts. War strategies cannot be decided on in open forums. We have to trust our leaders and take a lot for granted and obey orders. We armchair generals too often start off with a wrong perspective, and decide what should or should not be done without knowing all the facts. It doesn't cost us anything to keep still, but if we talk too soon or t loudly, we are playing right into the hands of those w know that if you undermine a nation's faith in the inte rity or intelligence of its leaders, in either civic or milita affairs, that nation is weakened to the point of defeat.

These are times that try men's souls. Let us not ma them worse by falling in with the disunity program our enemies. I checked up on one story that came to m recently in exactly the same words from several differe people, all of whom were intensely loyal and patriot In three cases I traced it back directly to Nazi grou and in two to Communist Party members. You can wit stand and disperse any propaganda of hate by seeing to that it stops with you—that you do not pass it on.

Don't talk out of turn. It is a temptation to attra attention by telling something startling, or by claimi exclusive news—but remember, as they say in the Engli posters, no ship can be sunk because of what you didn say. It's not always easy to determine what informati would be interesting to the enemy, so the safest way not to repeat anything you may know about our arm forces, or about the work in your own plant.

We none of us like censorship—and the best way avoid its stringent enforcement is voluntarily to cens our own speech. In the words of one of our leaders, "fre dom is one thing; wisdom in its use is another." Ke a still tongue!

A HYMN OF TRUST

(Tune: "St. Thomas")

JOHN HAYNES HOLMES

Why trust we not our God,
Creation's Lord and Law,
Who framed the firmament, and keeps
The sun and stars in awe?

Why trust we not His arm,
Still strong to do His will;
To use the sinful wrath of men
His wisdom to fulfil?

Why trust we not His pow'r,
All earthly pow'rs above;
His rule, unchanged since time began,
Of justice and of love?

No kingdoms of this world
His Kingdom shall subdue;
No tyrant's rod, or conqueror's sword,
His patient plan undo.

He lives, the Lord of lords;
He reigns, the King of kings.
To Him be homage while the earth
Through its vast orbit swings.

——If the workers of England are drinking freely today, sa Ernest Winterton, former M. P., "it is mainly because they a the victims of a vested interest which takes advantage of t fatigue they experience and the bigger wages they earn to do them with drink. In their heavy and exhausting tasks, they ne nourishing food and more rest. The Government—for the sa of revenue—conspires with the brewers to offer them beer . a poor substitute indeed for cheese, eggs, and meat stuffs whi could have been available for the workers if the farmers a poultry-keepers could have had the 1800 tons of barley whi every day last year found its way instead to brewers' vats." *The Voice.*

The Dignity of Human Life

Democracy Must Not Be Judged by Standard of Efficiency

THE ARCHBISHOP OF YORK

former articles I have spoken about the spiritual ning of the war, the nature of the freedom for which re fighting, the connection of freedom with justice truth, and of all of these with faith. What we are ing about is the nature of man and by consequence principles on which human life should be ordered.

emocracy is not primarily a political form; it is pri- ly a spirit—the spirit of reverence for the individual. oes not rest on the conviction that the majority is ys right. If it did, it would be silly, for history makes ain that a majority is very often wrong.

is true that the majority is not likely to be so disas- sly wrong as some of the minorities, and that if one of minorities is right there is no means of knowing this afterwards. That is a sober defense of majority rule, it is about as much as experience supports. "What I about the Bible," said Bishop Gore on one occasion, its contempt for majorities."

o; the real defense of majority rule is neither its wis- n nor its efficiency. It is that there is no other way paying respect to the judgment of the ordinary man ept that of asking all the ordinary men to give their gment, and giving effect to what most of them pre- But if the object is to show respect to the ordinary n, then the acid test is found, not in the constitutional ver of the majority (which is incidental), but in the stitutional rights of the minority (which are essential). at is why the treatment of conscientious objectors is of h very high importance.

n what ground do we pay this respect to the ordinary n? Is it because he is wise, or brave, or conspicuously lic-spirited? No; surely not; but because he becomes these things in proportion as he is trusted to do so.

emocracy is *in the long run* good for the State politi- y because by throwing responsibility on to the indi- ual citizen it develops his qualities and makes him a er citizen—wiser, braver, more public-spirited. Democ- y benefits the State by providing it with the best kind civic material; but this benefit may take some time to ome apparent.

o too democracy benefits the citizens morally, for ctly the same reasons; and here too the benefit may slow to appear, for it is possible that they may use ir freedom for indulgence and so make the ground hope into a source of degradation.

o we come to the question whether there is any ground which the individual can claim the respect which nocracy pays to him. Yes, but it is a conditional ground claim. If he is to be worthy of the dignity with which nocracy invests him, he must conduct himself accord- ly. A life of mechanically honest work at the job by ich he earns his living, alternating with leisure devoted pleasure-seeking and the pursuit of comfort, does not m qualified to inspire respect; and in fact those who er life on these principles never find happiness.

What so many have learned in these grim days is at any understanding Christian could have told them. Life acquires dignity and meaning comes to life when a cause is found for which a man is ready to give his life. When he is ready to die for something, his life has a new value. Before any demonstration of that readiness we bow in reverence, because, though we hope we might do the same, we are not sure that we could, and anyhow we know that it is supremely honorable. War gives a fresh —and in this matter a truer—apprehension of values.

Can we hold on to it when peace returns? Can we then give life for a cause, not in the sharp and definite decision to accept death rather than betray it, but in the harder and more testing perseverance in unselfish purpose and in the multitude of small unselfish choices? If we can, then we shall not only have made the world safe for democracy, but shall also make democracy safe for the world.

What hope can we have that on any large scale such a spirit of resolution and constancy will be found in the democratic nations? Had we got it when war broke out? Or was there more than we like to recognize in the Nazi and Fascist criticism of our outlook and standards of life?

We know it was more false than true, and have been disposed to dismiss it on those grounds. But was there not some truth in it, which provided a basis for what we have thought a sheer libel? It does not seem that we can safely rely on democracy to generate by itself the character which it postulates. We must find elsewhere the power that we need for the health of our political and social order. In my next and concluding article I will try to make clear where and how I believe that we can find it.

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"THEIR RELIGION IS GOOD ENOUGH"

ELLA M. GERRISH

"The Japanese are treacherous, ruthless, lacking in human sympathy and feeling! They have no mercy for unprotected enemies of their country! They—"

Wait a minute, Mr. U. S. Shouter. Are you by any chance the same person who told our missionary society you had no money for missions? Did you say: "They've got their own religion, let them alone. Why force Christianity on people who have a religion older than ours? I don't believe in converting heathen"?

You had no money for missions; now you'll spend a large part of your income for munitions.

You wouldn't send our young people for God's missionaries; now you'll send hundreds of thousands for Mars' emissaries.

You thought their religion was good enough; well, this is a practical demostration of it. They're faithfully living up to that religion right now! Have you any objections? Why? Did you teach them "human sympathy," "mercy," "pity for the weak and unprotected"?

Christ, in whose name you pray for victory, commanded you to—and He died for them!

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L. O. HARTMAN, Editor and Manager

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An Interpretation of the Present Hour

John Haynes Holmes is well known as a stimulating writer and an incisive thinker. There is no doubt but that he is one of our major prophets. Hence his recent interpretation of the war, "Out of Darkness,"* is well worth reading, even if one cannot accept his every dictum. Concerning these pages he writes, "This book . . . is an attempt to face without flinching the consequences of so prolonged a struggle, and to discover what may be done to preserve the values of life and society from out the well-nigh universal disaster now impending. It is also an attempt to analyze the causes of this direful conflict, and to define its meaning in the present and for the future."

The author's pacifist position is widely recognized, and he here makes a valiant defense of his convictions. None of the usually offered causes of the war appear to him sufficient—neither Hitler, nor the Versailles Treaty, nor imperialism. Rather does he find in this holocaust the necessary end of a civilization. But, he avers, this end might have been attained by peaceful rather than by suicidal strife. Only our moral turpitude has brought us war as judgment instead of peace as reward.

Yet even in the Dark Ages, which he believes are soon to return, there was here and there a light. So in the approaching gloom we must rely upon "a saving remnant," little groups of people giving full obedience to God, living not for this world but for an ideal world, living not by man-made standards but by an inner light and power. Such persons compose the membership of the Fellowship of Reconciliation, to whom this book is dedicated. "Out of Darkn is therefore a tract.

No one will question the author's sincerity. haps in the end we shall find him altogether ri But doubts assail us. In Emily Hahn's "The So Sisters" we see mirrored the story of China and attempts to live at peace. How long and arduous w the efforts of Generalissimo Chiang Kai-shek to f "the other way" of which Dr. Holmes speaks! A how gifted the Chinese are for living the life of c ity! And how miserably this determination fail Some pacifist might well try to write an interpr tion of China's endeavor to come to terms with Jap

*Out of Darkness. By John Haynes Holmes. Harper & Brothers: New York. Price, $1.50.

Navy Men at Worship

Cover picture this week shows a religious serv in progress on a battleship somewhere on the h seas. Says the senior chaplain, "Navy men are s itually bright, awake, alert." Surely the churches under obligation to give all the spiritual help a moral assistance possible to the men in the fight forces. These men have souls, and they are fath husbands, brothers, beloved by their families at ho

Out of the Thick of It

Here is a story by direct cable—see page 178, "Ch lains in Action at Bataan"—which we publish throu the courtesy of Sam Welles, religion editor of *T* magazine. Says Mr. Welles: "So far as we know, the first full report that has come out of the Phi pines since December 7 on how American and F pino soldiers have been reacting to religion un fire." Most of this material is appearing in *Time*, Mr. Welles has allowed the HERALD to publish story in full just as it was received by cable.

"Midnight Musings"

Under the caption "Midnight Musings of Insomniac," the *Religious Telescope*, organ of United Brethren Church, furnishes a dark picture American Methodism. The anonymous writer says

> The multimillionaire Methodist Church gloats over its serried ranks as they march in stately array, united at long last under one compact organization—but whither-away? Its clergy all too often finds the suggestion of the baptism of the Holy Spirit as a needful preparation rather archaic, if not superstitious. The old Wesleyan fires of deep religious emotion that worked miracles in individuals, in communities, and even in nations, flare up here and there in isolated places, but the former supreme stoker of their former transforming conflagration, the Methodist passion to change sinners into saints, is suffering from spiritual prostration due to an enervating ambition to be "modern" and "up to date."

"*Midnight* Musings" is right, for certainly thoughts expressed in the paragraph are dark enou While Methodists, like the United Brethren, to be constantly exhorted to higher spiritual achi ment, there is not a little exaggeration, not to tion several mixed metaphors, in the paragraph f the *Telescope*. There is also much of that facile eralization which always helps a crusader to make point. Still, Methodists can always profit by critic Perhaps we need a little prodding.

LIGHT ON YOUR SITUATION

f Christ is indeed God-with-Us, as we profess to ieve, why do we not turn instantly to Him when find ourselves in a perplexing situation and in d of divine guidance? Is He not, in His Sermon the Mount and in His parables, God speaking? He not, in His miracles, God acting? Is He not, in s crucifixion, God suffering? Let us look at Christ d see exactly what God is like. In principle, Jesus rist dramatized every human situation. What did say? How did He act? We may be sure that ever d always He perfectly represented the mind and art of the Heavenly Father.

Let us turn, then, to the Gospels for concrete in-nces of the way in which God meets human needs, lfils His promises. Matthew, Mark, Luke, and John ound with actual visible demonstrations of God's itudes toward men. For an adequate understanding the meaning of the various situations in which sus acted and of their striking parallelism to our vn situations, we need in imagination to lift them t of their setting of nineteen hundred years ago and ing them vividly before us as though they were esent-day happenings, and to substitute ourselves d the living Christ as the actors in place of the cient Jews and Samaritans and the historic Christ the long ago.

What would Jesus Christ do if He were here today? hat would He say to us—"you and me"? The thoritative answers to our questions and the key the solution of our problems are in Christ. Study a w of the many Gospel situations and the attitudes our Lord.

1. There is grief at parting. It is as old as the race. hat had Jesus to say? He declared that we are in od's hands through time and eternity. "A certain ler"—that is "I"—came to Him and said that his ughter was dead. Jesus went to the girl's bedside d declared, "The maid is not dead, but sleeping," d He restored her. Our loved ones are not dead; ey sleep. Life goes on forever.

2. "I have no faith." What did Jesus say? The oman with the issue of blood pushed her way rough the crowd. All she could do was to touch e hem of His garment. She had only a trickle of th. "I believe; help thou mine unbelief." God in rist instantly responded with power, and she was red. Filled with doubts and fears, cannot I at least lteringly touch the fringe of God's love?

3. "What shall I do with my sin?" God loves you, ough He hates the sin that is ruining you. To the oman taken in adultery, Jesus said, "Go, and sin more." He gave her her chance, but with a warn-g. Esau sold his birthright, and afterward "found no place of repentance, though he sought it carefully with tears."

4. Character or reputation? Let me look at myself. Which have I? One man, said Jesus, built his house on the sand, the cheap superficialities of life. It was a good-looking house to the casual observer. The other man built on a rock. Then the "rain descended, and the floods came, and the winds blew" on both houses. One "fell," and one "fell not." How am I building?

5. No answer to prayer! What is the trouble? Jesus told a story that should be entitled "Persistence Wins." There was a poor widow who sought a favor from a judge. She pestered him with her petition until, though he "feared not God, neither regarded man," he at last gave up and granted the favor. God is susceptible to downright earnestness and courageous faith.

6. Do we really desire to understand religion? When the wine was exhausted at the wedding feast, they sought out Jesus. His mother cautioned the servants, "Whatsoever he saith unto you, do it." He told them to fill the waterpots. They did so, and the water was turned into wine. The ruler of the feast "knew not whence it was, (but"—and here, in parentheses, is the rather obscure but highly significant touch to the story—"(but the servants [the workers] which drew the water knew)." Obedience and work bring the revelation.

7. "Does God love me?" The world is dark, and experience is hard. Appearances are almost all against belief in love. Listen to Jesus: "A certain man had two sons." I am that prodigal. Does God love me? The father ran down the road to meet me, his repentant son. Does God love me? I am standing at the foot of the cross where God in Christ is giving His life for me—that is how much God loves me.

8. True religion means service. How am I to serve, and whom? Jesus tells me in the story of the good Samaritan. Am I the priest? Am I the Levite? Am I the good Samaritan? Who is my neighbor? Obviously, the man who fell among thieves—the near-by human being who is in need. "Go, and do thou likewise."

9. "What is to become of the world?" What of the future? Here is a timely question. Jesus was sitting on the Mount of Olives talking to His disciples —you and me and our friends and neighbors. "What shall be the sign of thy coming, and of the end of the world?" was asked. Jesus warns the group against deception, predicts "wars and rumors of wars," nation rising against nation, famines, pestilences, and earthquakes, and says that all these are but "the beginning of sorrows." Betrayal and hate shall develop, and

"many false prophets shall rise," and "iniquity shall abound." Many other disasters and calamities shall try the souls of men even to desperation, declares Jesus, but in the end "they shall see the Son of man coming in the clouds of heaven with power and great glory." We are witnessing all those sinister happenings now, but if we keep the faith, we shall each experience the coming of the Son of man in great glory in our own hearts and in the councils of the nations.

New Plan—Communion Offering

The bishops of The Methodist Church recommend that whenever the sacrament of the Lord's Supper is celebrated in our churches, the communicants shall join in a Fellowship of Suffering and Service, and shall make an offering, to be divided equally among the Methodist Committee for Overseas Relief, the Methodist Commission on Camp Activities and Chaplains, and the needy of the local parish. In this memorial service, nothing could supplement more fittingly its historic and treasured meaning than some act of charity which partakes of the nature of a sacrament. Then, if ever, love wishes to express itself in some gift that will lift the burden of the heavy-hearted and will make audible the voice of mercy in a world too vibrant with hatred. This privilege is extended to all who will join the Fellowship of Suffering and Service.

The two thirds of the communion offering that is for the Fellowship of Suffering and Service should be sent to Dr. O. W. Auman, 740 Rush Street, Chicago, Ill., or to the Annual Conference treasurer when that is the usual procedure.

World Service

Says Dr. Orrin W. Auman, treasurer of the General Commission on World Service and Finance, in his report for the month of January: "If we do as well as we did last year (and we ought to do much more) we will need to bring in $2,128,623.60 for World Service between now and May 31." There was a decrease of $38,340.86 in January, as compared with the same month a year ago. The total receipts for the present fiscal year to date, June 1, 1941, to January 31, 1942, were $147,102.39—or 6.73 per cent—less than for the same period in 1940-41.

The Jurisdictions, as of January 31, stand as follows: Northeastern, $60,571.76 decrease; Southeastern, $14,924.52 decrease; Central, $2,495.58 decrease; North Central, $46,923.33 decrease; South Central, $14,458.12 decrease; Western, $5,830.24 increase. All Conferences in the Indianapolis, Denver, Columbia, and Richmond Areas show increases. In addition to the foregoing, the following Areas show increases for the Area as a whole: Boston, Syracuse, Birmingham, Atlantic Coast, Omaha, St. Louis, and California.

Opportunity for Interchurch Groups

The national campaign committee for the USO campaign slated to begin May 11 has informed local communities near camp and industrial defense areas that they are authorized to add to the local quota an amount up to ten per cent which may be withheld for local needs. This offers an opportunity for responsible interchurch groups to make requests to local commi tees for the support of well-conceived projects.

The foregoing is not the only or necessarily a re ommended method of financing interchurch projec ministering to military or civilian defense needs. is one possible method. Interchurch agencies that d sire to use it will need to formulate their plans an present their requests promptly to the local committe charged with raising USO funds. The Christian Co mission on Camp and Defense Communities, 2 Fourth Avenue, New York City, stands ready to co sult with any local interchurch agency concernin procedures.

Coming True

On page 182 of this issue of the HERALD will found a résumé of four years of editorial policy r specting war and peace. Much of what was writte and implied in those extracts is now coming true a very tragic way. Throughout the four years we ha endeavored to hold high the banner of Christian ide ism, while at the same time we have tried honest to face the hard, realistic facts of the contempora world situation. Today we are seeing—what? T totalitarian powers seeking openly to achieve wor domination by methods born of hell. An increasing successful effort to transform men born in the ima of God into automatons and to make them slaves the state. An uncompromising determination to dri freedom from the face of the earth. A cynical deni of all ethical values, and a reliance on pagan for A deep-laid plot to destroy Christianity, root a branch. We see all this, and many other sinister d velopments which were discussed and predicted these columns during those four years. The HERA has been consistent. Its policy is being vindicated.

Will They "Play the Game"?

We have read the oft-repeated "ads" of the brewe and distillers which proclaim their high social ide ism. These liquor leaders now have an opportunity express it in patriotic terms. In a letter to a colum ist of the *Waterville* (Maine) *Sentinel,* Dean Ern C. Marriner of Colby College recently wrote:

> You have so persistently attacked the misuse of liquor in your column that I am sure the following proposal will interest you. The proposal is that the liquor now in storage be redistilled to provide the high-test alcohol needed for the manufacture of smokeless powder. Every patriotic citizen is willing to have sugar rationed to help our armed forces on to victory, but it is equally patriotic to believe that we can do without liquor if that deprival will help win the war. In fact, the redistilling of liquor might make the sugar rationing less severe.
>
> What are the facts? It takes 60 gallons of ethyl alcohol to produce the powder for a single shot from a naval 16-inch gun. According to the distillers' own figures, they have in storage 2,375,000,000 gallons of hard liquor. This exceeds the total consumption for the entire five-year period from 1936 to 1940. The average annual consumption of hard liquor in the United States is about 460,000,000 gallons.

Will the liquor-makers "play the game" and surren their stores in the name of social idealism and patri ism?

Things Which Cannot Be Shaken

Day-by-Day Devotions for the Lenten Season

by William G. Chanter

fteenth Day of Lent: March 4

ad Mark 11:27-33 and then 2:13-17.

esus has the power to make men face reality. The ers of Jerusalem in His presence knew themselves as an-spirited time-servers, too base to follow real great-ss and forever disqualified to pass judgment on it. But vi and his friends awoke with joy to the vision of bet- selves and in the vision found liberation.

Thank God, a man can grow!
He is not bound
With earthward gaze to creep along the ground;
Though his beginnings be but poor and low,
Thank God, a man can grow!
The fire upon his altars may grow dim,
The torch he lighted may in darkness fail
And nothing to rekindle it avail—
Yet high beyond his dull horizon's rim,
Arcturus and the Pleiads beckon him.

(Florence Earle Coates.)

rayer for the Day:

Help me to see myself as Christ sees me, to share His clear iscernment of my desperate need, His faith that He can save e from myself—that I may yield myself more and more fully His power and love and thus grow into His likeness. Amen.

ixteenth Day: March 5

ead Mark 12:13-17; Luke 19:1-10.

Both to evil men and to good, Christ brings the realiza- on of the presence of God. Even those shallow rogues, e Herodians, knew for one terrible moment that they ad a direct obligation to God Himself. They went away aken and afraid—but to a hungry soul like Zaccheus, e realization that God cared for him came as the power f a new life.

Shall we not open the human heart,
Swing the doors till the hinges start;
Stop our worrying doubt and din,
Hunting heaven and dodging sin?
There is no need to search so wide,
Open the door and stand aside—
Let God in!

(Charlotte Perkins Gilman.)

rayer for the Day:

Lord Christ, help me this day to stand in Thy presence and ait till Thou hast made God real to me. Amen.

eventeenth Day: March 6

ead Mark 12:18-27.

The fact that God loves man is the assurance that uman life is not so devoid of value and dignity as to anish with the decay of the physical structure which we ll the body. The "glory of the lighted soul" is not at e mercy of the brute processes of animal tissues.

Man is a sacred city built of marvelous earth.
Life was lived nobly here to give such beauty birth.
Beauty was in this brain and in this eager hand:
Death is so blind and dumb, Death does not understand.
Death drifts the brain with dust and soils the young limb's glory.
Death makes women a dream and men a traveler's story.
Death drives the lonely soul to wander under the sky.
Death opens unknown doors. It is most grand to die.

(John Masefield.)

Prayer for the Day:

Help me, O God, to grow into an ever clearer knowledge of Thyself and into a closer companionship with Thee, that by Thy grace I may live a life that is truly eternal. Amen.

Eighteenth Day: March 7

Read Mark 12:28-30.

If only we could read this as for the first time and catch its glory and mystery! To love God is to find a life transfigured by a vision of the supremely good and beautiful and lovable. To love God is to find the true scale of values and to rejoice in a world seen in its right perspective.

You never enjoy the world aright, till the Sea itself floweth in your veins, till you are clothed with the heavens, and crowned with the stars: and you perceive yourself to be the sole heir of the whole world, and more than so, because men are in it who are every one sole heirs as well as you. Till you can sing and rejoice and delight in God, as misers do in gold, and Kings in scepters, you never enjoy the world.

(Thomas Traherne.)

Prayer for the Day:

Help me to see Thee, O God, more and more clearly in Thy beauty, that I may love Thee as I ought and so live as befits a child of Thine. Amen.

Nineteenth Day: March 8

Read Mark 12:31.

He who truly loves God sees himself and his world and its people radiant in the light of God's own gracious love. The second commandment is indeed like unto the first, for to love God is to be loving, to share the divine discernment of the worth of every life.

I saw this people as a field of flowers,
Each grown at such a price
The sum of unimaginable powers
Did no more than suffice.

(Alice Meynell.)

Prayer for the Day:

Help me so truly to love Thee, O God, that I may see my neighbors as they are seen by Thee, as thy beloved children, my brothers. Amen.

Twentieth Day: March 9

Read Mark 12:35-37.

For Christ, the meaning of Messiahship had a magnificence far above the earth-bound vision of His fellow

countrymen. They dreamed of a son of David ruling a Hebrew empire. He saw the day of a Son of God, bringing in no earthly kingdom, but God's eternal reign.

And there's another country, I've heard of long ago—
Most dear to them that love her, most great to them that know—
We may not count her armies: we may not see her King;
Her fortress is a faithful heart, her pride is suffering—
And soul by soul and silently her shining bounds increase,
And her ways are ways of gentleness, and all her paths are peace.

(Sir Cecil Spring-Rice.)

PRAYER FOR THE DAY:

Make me to live this day in heavenly places with Christ Jesus, my Lord. Amen.

Twenty-first Day: March 10

READ MARK 12:34.

The men of the world were beaten. Their attempts to overwhelm Jesus by the force of their high position, by their practised skill in argument, by subtle appeals to national pride, had all failed. It is well to note the effortless power with which the Master reduced His enemies to that confession of ultimate moral failure which is involved in the use of force in a conflict with ideas.

These are not the words of a visionary or a dreamer; they are the words of a man who lived completely in this world of men —and lived in it the more completely because His spirit breathed another air. The fundamental detachment He had conquered gave Him a more certain command of the mundane reality, as though He saw it distinctly and fully from a mountain-top. He reckons His adversary and His situation in an instant, lets fly His arrow, soft and swift as a smile; and the victory is His. The carpenter of Galilee was the Man of men.

(From "Jesus, Man of Genius," by J. Middleton Murry.)

PRAYER FOR THE DAY:

O Master, let me share Thy power to live in the world yet not be captured by it, that through Thy grace I may be more than conqueror. Amen.

CHAPLAINS IN ACTION AT BATAAN

[Corregidor Cable No. 77, from Melville Jacoby to David Hulburd, via Honolulu, February 13]

More than one soldier, hearing bombs landing near by, not hurting him, or having a bullet nick his helmet, admitted he never believed in God before. Chaplains and others all agree that more people believe in God since the war has begun. The sight of a soldier sitting by a machine-gun reading a Bible is not uncommon in Bataan or Corregidor. Soldiers and even sailors pen briefest notes to chaplains asking for New Testaments. Many chaplains report they have passed out over 2000 copies among the men since the war began.

This week Methodist Chaplain Ralph D. Brown, recently awarded the DSC for bravery in carrying the wounded off Clark Field during continual bombings, penciled the following words to Chaplain Perry L. Wilcox on a crumpled sheet of his field notebook: "Dear Chaplain—I will sincerely appreciate the case of New Testaments I spoke to you about when we met in Bataan. I have hundreds of boys begging for them each week. I am now en route to —— corps, which has suffered heavy casualties this week. They need Scriptures badly—any you don't need will find service here. Sincerely . . . . "

American and Filipino chaplains, both Protestant and Catholic, are working among the troops night and day, staying at the firing lines and not just visiting them. Of nearly thirty American chaplains, there is not one who has not been near falling bombs or whizzing bullets or who has not found what it means when the enemy has continual air superiority. Many is the chaplain, dodging a direct hit from dive bombers, who has got up waving his fist at the unopposed Nip fliers. Chaplains are doing everything from holding services midst the jungles right behind the lines to helping men make out wills, insurance, write letters. They hear confessions and give out Bibles, carry dead and wounded under fire. Baptist Chaplain Lieut. Robert P. Taylor of Texas is the most recent superb example of the chaplain's courage when, during an attack and under machine-gun and rifle fire, he helped carry the wounded from the Bataan jungles.

Mild-mannered Presbyterian U. S. A. Chaplain Major John K. Borneman, who served in World War I as an ace flier, chats about a chaplain's typical experiences. Borneman, from Niagara Falls, carries cigarettes, Bibles, toothbrushes to the front and says the men ask all sorts of things of him, including writing their letters home and hearing confessions about the past. One soldier told Borneman he had been married since 1931, ran away from his wife and child, but now wanted to leave them his insurance. On Christmas Day, Borneman, as did other chaplains, carried as many as 1200 greetings and cablegrams from the troops at the front to Manila, having to brave bombings and strafings en route.

Chaplains, though short-handed, are doing a tremendous service in conducting Christian burial services for every casualty. When they don't know the denomination of the dead, they conduct both Protestant and Catholic services. A story the chaplains all tell is of a Filipino colleague, Elias Calimbas, who conducted Christian services for a corpse which later proved to be Japanese.

Heading the Protestant chaplains is six-footer, light-haired, blue-eyed Lieut. Col. Alfred Oliver, Jr., from New Jersey, in service since 1917. Energetic and hard-working, Oliver has had several close calls, as have all the others. Once Oliver's driver saved him from sure death when, approaching a bridge, he suddenly swerved off the road. A few seconds later the bridge was blown up by a demolition crew.

Catholic Chaplain John A. Wilson had a narrow squeak when, riding the same road, he saw men waving their arms, stopped his car and jumped out. Wilson hit the ditch, saw dive bombers a few seconds later score nearly a direct hit, demolishing his car.

A NEW EVANGELISM

BISHOP WILLIAM C. MARTIN

There is no other area of activity within the church which has suffered quite so severely from the divorce between language and achievement as is the case with evangelism. We have talked on one level and produced on another. As one of our great evangelists once put it, "the church must either get a new vocabulary or a new experience." I think it more correct to say that we need both.

The basic essentials in present-day evangelism are: an adequate theology, a sound method, and a sustaining dynamic. A cheap, superficial faith will not satisfy the deeper hunger of the human heart. Only a stalwart confidence in a God who cares and who has made known through Christ His compassionate purpose for each individual can provide the basis upon which a compelling appeal can be made to this generation.

EVERYDAY LIVING

by

JOSEPH FORT NEWTON

"Propagander"

"Who would have thought it?" writes a reader. "Even have turned out to be a 'propagander' in favor of and. I've read all your pieces about your trip, and is what it adds up to."

y reader was born, he tells me, in the dismal slum of nglish city. His past is ever before him, apparently, it has made him bitter. Such a mood is understand- but also very unfortunate.

hat is propaganda? It is any effort to influence the ion of people. Every sermon preached, nearly every written, yes, even the very campaign against propa- da—is in fact propaganda.

hatever man has said or sung or penned in the hope haping the mind of one person, is propaganda. All cation is an attempt to propagate the lore of the past the service of the present.

f course, the distinction lies between true and false paganda. Lying propaganda was a discovery of the World War—a war fought in the dark by people fed lies. It has now reached new heights.

s a result, the very word "propaganda" has become a y that scares us into running away from all convic- n. It suits some people to assume that everything is e, especially what they do not want to know!

It is all propaganda," we say. Therefore, we are not ged to do anything about it—not even to expose the lie. at is just what the dictators want—paralysis, inertia. lose faith in truth!

Most ignorance," said Aldous Huxley, "is invincible orance—we do not know because we do not want to w." How easy, how glib, if a fact is unpleasant, to say, s just so much propaganda!"

we are told lies, we must show up the lies, and de- nd to be told the truth—that is the right kind of propa- da. Not to sit still and do nothing, on the ground that do not believe anything.

t the moment, our fear of propaganda is pathological e are the victims of our own fears, easily tricked. Let ace the facts, black, white, or gray; demand the truth, the truth, and quit running away.

TIRES DON'T BOTHER HIM!

estricted purchase of automobile tires would fail to rfere with the ministerial practises of Rev. J. W. Zerbe Williamsburg, Iowa. Having no automobile for use in pastoral work, Mr. Zerbe has walked 34,750 miles since 9 in performing the duties of his rural charges. He has n engaged in active rural ministry for forty years, ing which time he has never missed attendance at rch on Sunday. For twenty-two years he attended e times each Sunday, and with the exception of pas- tes in two suburban points, he has been located in l territory. Mr. Zerbe began teaching and doing a e variety of church work in 1892 and ten years later red the ministry.

ased on his wealth of experience, Mr. Zerbe suggests eight-point program for a rural church: worship; religious education; recreation, featuring interchurch sports; general social programs, including father-son programs and "better music" talks; cooperation with 4-H clubs and other agencies; visits to all public schools within the area of church influence (through his efforts a Bible is given to each high-school graduate); publicity; attendance at national conventions.

A PRAYER FOR WAR TIME

BISHOP CHARLES WESLEY FLINT

Lord God of Hosts, we own Thy sway, we hear Thy call. However hard the task, however distasteful the assignment, we yield ourselves to be the servants of Thy will. Thou knowest how we would that this cup might pass from us.

Judge of all men, we ourselves are so imperfect, so wayward and wilful, that we feel unworthy to be the instruments by which Thou wouldst restrain the the wilfulness of others. Conscious of our own selfishness, we are the more humbled and penitent as we are called upon by Thee to frustrate the cruel selfishness of others.

Dear Lord and Father of Mankind, may we not lose the realization of our oneness with all mankind; help us to keep the perspective, to see things in their true relationship. May justice mingle with mercy, righteousness with love, in us even as in Thee. May we lose none of the love which makes us suffer as we restrain others, and suffer with them as we resist them even unto the death. May we lose none of the loyalty to justice and righteousness which compels us to restrain and resist others, for their sakes and for others' sake even as for Thine.

Grant that selfish and superficial reactions may never cloud our vision, that malice or revengefulness may never corrode our purposes.

In all and above all, we pray, even as also we seek, that Thy kingdom may come, that the kingdoms of this world may become the kingdom of our Lord and Saviour in whose name we supplicate. Amen.

[From a forthcoming volume, "Prayers in War Time" (Shrigley, Buffalo, N. Y.)]

——If the 500 saloons in the Honolulu area were *not* a vital contributing cause to the major military and naval disaster of American history, why were they immediately closed by military order and kept closed ever since? Why lock the stable after the horse has been stolen without disclosing to the owner *why* the hostler was not on the alert? Had prohibition prevailed and the law been as strictly enforced before as since the disaster, the Pearl Harbor massacre might never have occurred, with loss of nearly 3000 officers and men, a billion dollars' worth of property, and lowered our morale and naval prestige around the world. If the 500 saloons in the Pearl Harbor area, 285 of them owned and operated by unnaturalized Japanese, were a contributing cause of the disaster, why were they overlooked as a fruitful fifth-column source of seditious dissemination and subversive action? And why was not that relation included in the Roberts Commission report? Why must the liquor traffic always be protected against investigation and exposure, as it was in France until after the disaster? To suggest, as the report does, that liquor conditions were normal may mean nothing or everything. In the absence of attack it may mean nothing; under attack it may be the chief cause of defeat.—CLINTON N. HOWARD, in an address at Foundry Methodist Church, Washington, D. C.

This METHODISM of Ours

Whence and Whither?

by RAYMOND H. HUSE

Stories to Tell in Lent

To help make the Lenten message more vital, I am sharing this month with my readers a cluster of good stories.

"All You Have to Do Is to Come Home"

My brother and I used to go for the cows each evening. On rainy nights especially they were inclined to go into the deep woods in some far corner of the pasture. They kept so still that even the bell was silent.

One time we had searched for them in a drizzling rain until we were "wet to the skin." We listened for the bell and heard no sound save the buzzing of the mosquitoes.

We followed winding paths and finally came out to a cleared place where we could look down the valley and see our home. Never did the old home look more inviting—but we turned regretfully back to the woods. Our search must be resumed.

Presently we heard our father's voice calling.

"Boys, come home!"

"We can't come home. We haven't found the cows," we called back.

"I got the cows in a half-hour ago," he replied. "All you have to do is to come home."

We made record time to shelter, warmth, and home.

The plan of salvation is perfected. God's part is attended to. "All you have to do is to come home."

Beating the Devil

The truth of this story is vouched for by one of the godliest men I ever knew. It is not merely a parable. It is a miracle.

The kindly old local preacher working in the field near by thought he saw signs of trouble at the farmhouse on the hillside. The doctor's carriage was in the dooryard. He felt in his soul something was the matter. The little boy was not playing by the door.

So he went to the house to make a neighborly inquiry. He found that the child was very sick, going from one convulsion into another, while his loved ones stood by helpless and the old physician shook his head and said, "It is only a question of time."

The old local preacher fell on his knees and turned his eyes toward heaven and lifted his voice in eager petition. Like his Lord, as he prayed the fashion of his countenance was changed and his voice took on the tones of victory. He began to praise the Lord for the healing he was sure was come to pass. The doctor was a materialist—almost an atheist. He was in the sitting room when he heard the psalm of praise. He said, "Doesn't that old fool know that child cannot get well?" *He did not*—and presently the lad became quiet, then opened his eyes and said what healthy boys have said from time immemorial, "Mother, I want something to eat."

That very hour "the fever left him" and he began to mend. As the old doctor looked at his face he said, "I cannot understand it. *That beats the devil.*" I do not know who made the next remark, whether it was the ol local preacher or the man who told the story—but this what it was: "The Lord beats the devil every time."

Walking with Father

My friend Rev. Benjamin Rowe of Elmira, N. Y., tell this interesting incident from the golden chapter of h own happy boyhood.

"My father was an English shoemaker, and his work shop was situated in a narrow English lane. There we no artificial lights of any kind and at night it was exceed ingly dark. Sometimes it was necessary for my father work late at night, and my mother would send me to th shop on an errand of some kind. When I reached the lan I did one of two things: I either whistled to keep up m courage or ran as fast as I possibly could, because I w afraid. How welcome were the lights of that old sho maker's shop!

"But it was a different proposition coming back. Moth had told me to wait for my father and come home wit him. We went out into that same lane, just as dark before, but it made a great deal of difference to a la whether he traveled that lane alone or whether he walke with his father. So with the lanes and valleys of life. Th progress may be slow, but though I walk through the va ley, I will fear no evil, for Thou art with me."

"Pray without Ceasing"

The question is sometimes asked, Why, if God is ou Creator and our friend, is it necessary for us to ask Hi for daily bread and daily help?

When I lived in a New Hampshire city, there live just beyond the hedge in the next yard a little three-yea old lad who was a good pal of mine. Each morning would knock at my door and greet me with a smilin expectant face and the cheerful salutation "Dood-mornin Have you got any tookies (cookies) this morning?" would reply, "Yes, I think so. Let me see."

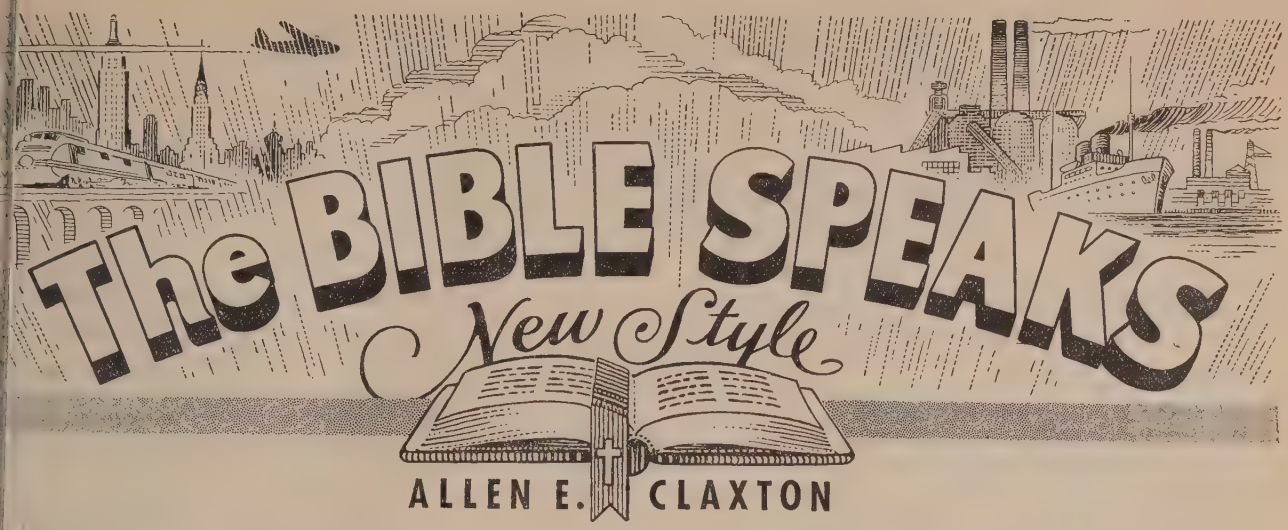
One morning he came over with his usual request, an when I presented it, he said, "I want another. I wa two." I gave him his extra cooky, and the sun shone mo brightly for both of us all the summer day.

The next morning, however, he came again with a pl concerning which he had evidently given some thoug He said, "Dood-morning. I want a whole bagful tookies."

I did not give them to him. Do you know why? I w afraid that if I gave him a whole bagful of cookies would not call every morning—and the day would be lon some without his morning call.

Is it not that way with God? Is prayer for His sa as well as ours? Do our daily needs make for a da comradeship?

> "All fathers learn their craft from Thee.
> All loves are shadows cast
> From the beautiful eternal hills
> Of Thine unbeginning past."



ALLEN E. CLAXTON

A Sermon

A sermon is a wonderful utterance, and the minister, spite of his weaknesses, is a remarkable man. He has prepare and preach sermons Sunday after Sunday, eek in and week out, to a congregation that consists etty largely of the same people, year in and year out.

You know how people are. Just in ordinary conver-tion you have to be very understanding to get along ith Mrs. So-and-So, and very generous in your attitude Mr. Thus-and-So. You must make allowance for Mrs. n't-So and soften up old Mr. It-Is-So. Imagine preaching sermon that will be good for all those folks at once!

Last week the Browns lost a baby, and the Walkers en't too happy about their daughter's marriage. Two embers of the Williams family are in the hospital, and e Hardys haven't received word from their boy in the ilippines for several weeks. There's a task for a sermon.

The average member of the congregation probably nows the intimate sorrows and joys of a dozen other milies, but the pastor looks out Sunday morning on veral hundred people. He alone carries the sum of eir troubles, their struggles, their sorrows, their defeats, eir hopes, their ambitions, their aspirations, on his shoul-ers. He looks at his people on Sunday morning from e pulpit and feels indeed like a divinely commissioned epherd. Rising from those waiting hearts and proceed-g directly to his soul is the invisible, inarticulate cry for od's help, God's blessing, God's guidance, God's for-veness, God Himself. "Is there any word from the ord?" they ask. He answers, "There is." Then God, he, d they bring forth a sermon.

The words that I speak unto you, they are spirit and they are life. (John 6:63.)

Equality

After the decisive victory at Waterloo, the Duke of Wellington was heralded in the great cities of the British Empire as a man of genius and courage. His natural modesty revealed itself as he gave complete credit for success to his men; but in the eyes of the population, he was the hero.

Escaping from the crowds early one Sabbath morning, Wellington made his way to the little village where he had spent much of his boyhood, and instinctively went to the church on the green. Services were already in progress, and the pastor was administering the holy communion. Wellington sat quietly with others in the rear of the sanctuary, and not until he approached the altar was he recognized. A silence that was almost audible came over the congregation. "It's Wellington," whispered somebody.

Crowding next to him at the communion rail was an old man with unkempt hair, stained beard, and ragged, smelly clothes. His presence made it difficult for Wellington to kneel. An usher, sensing the situation, bent over the old man and whispered, "Come down here to the end of the line. That is the great Wellington next to you." Embarrassed in the presence of greatness, the old man tried to rise, mumbling an apology, but was unable to move. Wellington's arm had been gripped around him and was holding him fast. The pastor heard the Duke whisper, "Don't go. This is one place where we are all equal."

He that humbleth himself shall be exalted. (Luke 14:11.) **Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.** (Philippians 2:3.)

A Look at the Record

Four Years of Prophetic Editorial Comment in "Zions Herald"

FEBRUARY 2, 1938—PAGE 144

Sailing down the Delaware River the other day was a vessel flying the Nazi flag and carrying twenty thousand American-made aerial bombs destined for Japan. . . . Stop shipping war-making material—all of it. Include bombs, gunpowder, oil, scrap iron, cotton, and everything else that is used in blotting out life.

FEBRUARY 23, 1938—PAGE 239

Will Herr Hitler some day make another speech, advocating upon that occasion the annexation of France, Great Britain, and the United States to the Fascist group of governments?

JUNE 1, 1938—PAGE 707

The cabinet changes reported from Tokyo mean a sterner prosecution of the undeclared war on China. It is now "rule or ruin" for Japan.

SEPTEMBER 7, 1938—PAGE 1115

Will Italy soon become a "little Germany," a colony of the Reich?

SEPTEMBER 21, 1938—PAGE 1163

But we still believe a way could be found to curb dictators without resort to war, if only the democracies could find leaders strong enough to solve the problem.

OCTOBER 12, 1938—PAGE 1236

Most pathetic sight in one hundred years of European history was the recent conference of Continental statesmen at Munich. The four horsemen were there. He of the white horse, French Daladier, "went forth . . . to conquer," arranging, before he left Paris, to start the war with his own unsupported word over the telephone. On a black horse rode the British Chamberlain with "a pair of balances" in his hand—always balancing, never deciding. Trembling Mussolini, sobered for once, rode the "pale horse" of Death, "and Hell followed with him." He was aware of it. He was frightened. The three were met by a fourth horseman, astride a red horse, who intended to "take peace from the earth" unless he could have his own way.

NOVEMBER 16, 1938—PAGE 1355

Naziism has reached in recent days the lowest depths of degradation in its cruel, unjust, and inhuman treatment of the race that furnished the world its only Saviour. No, Naziism is raw paganism—that is the story.

FEBRUARY 1, 1939—PAGE 105

Even if a totalitarian state should resort to war on the principle that it is the best method of quieting domestic upheaval, it runs an almost fatal risk. A people cowed by coercion cannot produce an invincible army. Unless at the very beginning it can achieve a smashing victory, it is sure to crumble, because of the resentment of its soldiers against the tyranny of its leaders.

MARCH 8, 1939—PAGE 223

We believe in free speech and free press, but at the same time urge Americans everywhere to awake to the fact that the insidious propaganda that has reduced the citizens of Italy and Germany to slavery and has fanned the flames of race hatred is now flourishing here under our very eyes. We need to be watchful.

MARCH 22, 1939—PAGE 271

What next? It is evident that the next steal on the Nazi program is Roumania, possibly Hungary, Poland, and Memel. Switzerland and the Netherlands also are filled with apprehension. How much longer must lawlessness, international banditry, be endured?

JUNE 28, 1939—PAGE 624

But even worse than the ruthless burning of property, the raping of women, and the murdering of innocent civilians by these war-drunk Japanese is the systematic and deliberate debauching of living men, women, and children by the wide-spread distribution of opium and heroin.

SEPTEMBER 13, 1939—PAGE 888

We must face facts. We must think through. We want peace. We cannot bear the thought of war. But peace is not the only Christian virtue. Indeed, it is not even first in the list of virtues. Certainly love and justice, at least, take precedence over peace, if we read the Bible aright. And, according to the gospel, those who kill the body are not to be feared so much as those who kill the soul. The totalitarians have been killing the soul of the world—denying by both words and deeds the validity of ethical principles such as truth, honesty, justice, and fair play. Let us by all means have peace, but let us not cry, "Peace, peace," when there is no peace. How can the world have peace, how can love and brotherhood flourish, while a neurotic drunk with power and armed to the teeth is running loose in the world?

OCTOBER 4, 1939—PAGE 960

These are tense times. They will grow more so with the passing of the days under the stress and strain of the physical struggle in Europe and the inflaming drive of propaganda warfare. We shall need cool heads and strong resolution to withstand the forces of bitterness, hatred, and cruelty. Whatever happens, whatever our views, let us maintain the Christian spirit, and respect each other's honest opinions.

JUNE 26, 1940—PAGE 606

We in the United States ought to beware of the Nazis' secret weapon by which they wear down opposition and weary their opponents, and be watchful day and night against the German world menace.

OCTOBER 23, 1940—PAGE 1014

If Britain should be conquered, we may find ourselves, in the last analysis, about five miles from the Nazi continent. When the kitchen is afire at night, it ill behooves a husband to warn his wife to "think realistically" since it is only the kitchen that is in flames. We face, at the moment, not a theory but an actual present condition with the gravest implications sharpened into vital significance by actual instances of Nazi plundering of whole countries.

JANUARY 8, 1941—PAGE 31

. . . the ideas of Nordic superiority, con quest by violence, Machiavellian diplomacy and world domination have for two centuries controlled Germany's relationships with other nations. Frederick the Great of Prussia, Frederick William IV of Prussia, Prince Otto von Bismarck, Count Helmuth von Moltke, Friedrich A. J. von Bernhardi, Kaiser William II, and, lastly, Adolf Hitler all accepted the terrible doctrines. . . . What is more, they ruthlessly put them into practise.

MARCH 12, 1941—PAGE 248

The gigantic struggle is vastly more than a physical encounter between rival military naval, and air forces, it is a battle of ideas, it is Christianity versus paganism.

JUNE 18, 1941—PAGE 595

The Nazis have set up an idol to take the place of the true God. That idol is the lie and before its shrine the Hitlerian cohorts are falling down in fervent worship. The high priests of the new cult are accomplished propagandists who, with vehemence and loud protestations of their loyalty to the great virtues of truth, justice, and fair play, keep up an incessant rain of words through the radio and the printed page and by raucous oratory before vast throngs of credulous Germans.

JULY 23, 1941—PAGE 675

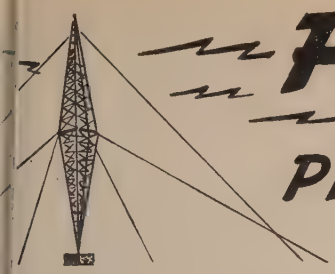
We want peace. Of course we want peace. All decent citizens want peace. No minority group has any corner on the desire for peace. But what kind of peace do we want, and how is the true peace to be achieved? We can have the peace of slavery if we so elect; we can have the peace of complete suppression of all the freedoms if we choose; we can have a peace out of which all the life blood of the robust virtues and of the gentle virtues except peace itself has been drained. We can have all this by simply doing nothing, by remaining passive, by acquiescing in wrong. But do we want that kind of peace?

OCTOBER 22, 1941—PAGE 955

It is high time to take a realistic look at Hitler and his vast scheme for the enslavement of mankind. Let those who are "at ease in Zion" read again the Nazi Bible "Mein Kampf," and review once more the nature of Hitler's conquests of the nations of Europe. These two sources of information, uncolored by propaganda, furnish the authentic facts.

DECEMBER 10, 1941—PAGE 1122

It is sad indeed to have to say it, but we are now fighting for our lives, yes, for the very existence of the fruits of civilization and for those ethical imperatives without which civilization is impossible. There is no other way. We are prevented from all negotiation. The Nazis, the Fascists, and the Japanese must not be allowed to enslave the human race.



FLASHES FROM THE PRESS OF THE WORLD

Resolution to Roosevelt

igan Christian Advocate, Adrian, Mich.]

e Michigan Temperance Foundation ent to the President of the United States olution asking him to eliminate the ufacture of liquor for the duration of war since there is a five-year supply (500 on gallons of hard liquor) now in stor- About three and three quarter billion ds of grain are used annually in its ufacture, as well as 150 million pounds gar and 163 million gallons of molasses. the Government is taking the matter of ities seriously, it will follow the sug- on of the Foundation, which is most nable. Moreover, there are millions of ricans who are going to resent having o without sugar so long as the liquor ness is permitted to function. After all, r has high food value, liquor has none, more people use and need sugar than liquor and don't need it. Common sense, mon decency, and just ordinary patriot- demand that the liquor business stop luction as the automotive industry has . The Government should see to this. We continue to criticize it until it does.

Industrial Evangelism

e Presbyterian Tribune, Utica, N. Y.]

here is a serious challenge to the churches he almost universal practise of Sunday loyment in defense industries. The cus- in most large armament plants is to re- e men to work six consecutive days and take two days off. That allows each ker two consecutive Sundays free every r month.

ought not to be necessary to stress the ortance of spiritual exercise to men and en engaged in such exhausting employ- t under such pressure of tension as is ired to speed up the armament program. here are two most possible solutions. lies with the local parish church, which be able to adjust times of worship for other than the regular appointed hours Sunday morning. Some churches may services at very early hours—such as M., on Sunday, to let the workers wor- before going to the factory. Others may mid-week hours at morning or night. rs ago when Dr. Henry Sloane Coffin at Madison Avenue Church, New York, used to have a prayer-meeting for street way employees at 2 A.M., in tenement- se apartments to which he carried a fold- reed organ which he played as the men hymns.

nother solution lies most properly with local council or federation of churches, ch may be able to arrange spiritual inter- meetings at recess periods at the shops factories. Many assemblies of workers being held for the purpose of stimulating patriotism and the will to arm the nation for war and defense. It ought not to be difficult to persuade authorities that spiritual inspiration is vital and worthy of a place in the program.

Pennies from Bermondsey

[*The New York Times,* New York City]

Children of a settlement house in the Bermondsey district of London gave their pennies and half-pennies the other day to help people who, they thought, needed them more than they did. The Bermondsey children know well what it is to need pennies and the things that pennies buy. They knew it before this war, for living conditions in Bermondsey were not easy, even then. Goering's bombers, coming along the Thames by moonlight, did no good. They burned or shattered slums that ought to have been demolished long ago, but they killed or hurt the slum dwellers and left them without even their poor shelters or their sad possessions. The children and their parents learned how much could be done by gifts of food, clothing, or no more than a hot cup of tea.

They wanted to reciprocate. They wanted the joy of giving. When they heard the news from Pearl Harbor, the children, on their own initiative, began to save their pennies. There were not many pennies to save, but last Sunday they had accumulated 5 shillings and 9 pence, and this sum they have turned over to the British War Relief Society "to be devoted to the relief of people in the United States who have suffered from the war."

It won't buy any great amount of food, or clothing, or hot tea. It will buy something more precious. There are not enough billions of dollars in the world to balance what it will buy, nor would the billions of dollars be enough to win this war and make a better civilization if the thing that is in the hearts of the children of Bermondsey were utterly lacking.

War and Cultural Values

[*The Churchman,* New York City]

Publishers of newspapers, periodicals, and books in England are operating on greatly reduced supplies of paper. In face of a rapidly rising circulation, the distinguished weekly journal, *The New Statesman and Nation* of London, has recently been greatly curtailed in size. Rather than reduce too greatly its value to its readers, the paper has put all of its advertisers on a rationed basis. Since advertising represents so large a part of its income, this action is little short of heroic, but it is justified by its own journalistic convictions of the importance of maintaining thought and culture in war times—a point of view which Americans should keep in mind. *The New Statesman and Nation* well says:

"It is easy for authorities whose minds are set on the urgent necessities of industrial production to forget that thought and culture are also essential. The influence and importance of these [weekly] journals of opinion is out of all proportion to their size; the paper they use is an even less significant item than that used for books in the total of national paper consumption. They must maintain their character as organs of discussion, as an essential medium through which literary and cultural values are upheld, and as a proof to foreign countries that free thought and the right of unfettered comment are still alive in Britain during the war."

Already American publications, including *The Churchman,* are feeling the pressure of increased costs of production. Even such great money-making journals as the *Ladies' Home Journal* have been forced to raise their subscription prices substantially, and all other journals face the same necessity. During the first World War the price of paper used by publications was multiplied by four. In the present war the price of paper has already been advanced by approximately twenty-five per cent. Such increases in the cost of production, which are difficult even for journals operated for profit, are obviously far more difficult for such non-profit periodicals as the religious press.

Going to Waste

[*New Orleans Christian Advocate,* New Orleans, La.]

There are people still living who can remember the time when cottonseed were a nuisance around a gin. They were stacked in great piles as far away from the gin as was convenient, and were allowed to rot or to be eaten by such cattle as happened along and were willing to take a few investigatory bites.

How times have changed! Now, the seed are one of the most valuable products of the plant. They furnish linters, oil, meal, and hulls, all of which are useful and some of which are among our most important articles of commerce. What was once thrown away is now worth millions of dollars.

It used to be that the only use for peanut hulls was to sweep them up and throw them in the fire after the family and guests had enjoyed a repast of the odoriferous and tantalizingly tasty parched nuts. Now, Dr. Carver, the eminent Negro scientist, has discovered that even peanut hulls can be turned into valuable commercial products.

The principal use for pine-straw used to be for hogs to root in during the winter, and to set fire to in the spring. Nowadays, it plays an important part in producing the wonderful strawberries that have made this part of Louisiana famous throughout the world; and it is worth good money per load.

A lot of things are going to waste that could be put to profitable use in these difficult times.

Among these are brains.

Bishop James C. Baker wires from Pasadena, Cal., February 23: "Bishop Mitchell died at 4.30 this afternoon. Funeral Thursday afternoon, Baker in charge, assisted by Merle Smith, George Grose, and B. D. Snudden."

Mrs. Owen W. (Iris Israel) Kerr of East Bridgewater is one of the nation's first women to step into her husband's post at home while he is engaged in war service. Mr. Kerr, minister of the Union Congregational Church in East Bridgewater, has left his family and parish to serve as chaplain with the United States Army. Training Mrs. Kerr received at Boston University's school of religious education and courses she has taken at the university's school of theology have prepared her to preach from her husband's pulpit, and carry on his pastoral duties, for the duration. Besides her church tasks, she will continue with managing her home and her seven-year-old twin daughters, Nancy and Norma. Mr. Kerr was graduated from the theological school of Boston University in 1932, and Mrs. Kerr received her degree in religious education from the same university in 1933.

Bishop and Mrs. G. Bromley Oxnam are rejoicing over the addition of a second grandchild to their family circle. The newcomer, whose parents are Rev. and Mrs. Philip H. Oxnam of Oxford, was born last week in the Fairlawn Hospital in Worcester. Her name is Judith Louise. She has a sister, Betty Kay, four years old.

Rev. B. O. Peterson is retiring on March 1 after nearly thirty-eight years of service as a Methodist missionary in the Philippines. Dr. Peterson returned to the United States last spring intending to resume his work in the islands after furlough, but since that has been made impossible by the outbreak of war, he decided to request retirement a little earlier than he had previously planned.

Rev. Mark R. Shaw of Melrose, New England secretary of the National Council for Prevention of War, has been named as the second delegate from the Massachusetts Council of Churches to the National Study Conference on the Churches and a Just and Durable Peace, to be held under the auspices of the Federal Council of the Churches of Christ in America, March 3-5, at Ohio Wesleyan University, Delaware, Ohio. The appointment of Rev. J. Lester Hankins, chairman of the Massachusetts Council Commission on International Relations, as a delegate was reported earlier.

Rev. and Mrs. Alman Whittier Greenman, for nearly forty-two years Methodist missionaries in Mexico, South America, and Italy, died recently in Evanston, Ill., after lingering illness, a day apart, Dr. Greenman's death occurring on February 13 and Mrs. Greenman's the following day. They had lived in Evanston since their retirement in 1924. Dr. Greenman was born November 18, 1854, in Newcastle, Ind. He attended Northwestern University and Garrett Biblical Institute, and received the doctorate of philosophy from Syracuse University. Mrs. Greenman, the former Marinda Rosamond Gammon, was born April 4, 1856, in Odell, Ill. The month following their marriage, which took place April 17, 1880, they were appointed to missionary work. Dr. Greenman served in Puebla (Mexico), in Montevideo, in the Boca Mission, on the Uruguay and Buenos Aires districts, in Italy, and in Lima, Peru. He was at one time assistant treasurer and later treasurer of the South America Mission. While living in South America, Mrs. Greenman was president of the Woman's Christian Temperance Union of Uruguay and vice-president of the world organization of that society. In Italy she held a similar office, at the same time continuing as World's vice-president.

Rev. George Davies of East Candia, N. H., a retired member of the New England Southern Conference, is staying with his daughter, Mrs. Herbert E. Howe, 81 Willow Street, West Roxbury, while Mrs. Davies is a patient at the Palmer Memorial Hospital in Boston.

Rev. H. D. Appenzeller, formerly of Korea, has been appointed pastor of First Methodist Church, Honolulu. He resigned as a missionary of the Board of Missions and Church Extension on February 1.

Four Presidents of the United States have been Methodists, according to a tabulation in the current *Lutheran Herald*. They were Andrew Johnson, Ulysses S. Grant, Rutherford B. Hayes, and William McKinley. Episcopalian Presidents led the list with a tally of nine. Presbyterians were next with seven.

Joe J. Mickle, who returned from Japan last fall because of the war situation, has been elected an assistant secretary of the Foreign Missions Conference of North America, with office at 156 Fifth Avenue, New York City. He is in charge of matters relating to missionaries and mission work in the Far Eastern war zone. Mr. Mickle spent twenty years as a Methodist lay missionary and professor of commercial science in Kwansei Gakuin, Nishinomiya Shigai, Japan. Many of the younger Japanese business leaders were trained in his classes.

Rev. Frank R. Welch, a member of the Maine Conference in the retired relation, died on Thursday of last week, February 19, in Sanford, Maine, some five months after the sudden death of his wife. There were no children. The funeral service for Mr. Welch was set for Saturday afternoon in the Methodist Church at Sanford. An account of his life and work will appear in a later issue of the HERALD.

Samuel A. Phinney, who recently resigned the presidency of the men's class of the Cliftondale Methodist Church after twelve years of untiring service in that capacity, was the guest of honor at a banquet held by the class on Tuesday evening of last week. Further recognition of his service to the class took the form of an appropriate gift presented during the postprandial program. Mr. Phinney, who heads the mailing department of ZIONS HERALD, has moved from Cliftondale to Winthrop, and is transferring his membership to the Methodist Church in that town.

Rev. Clarence A. Morrill, pastor of First Methodist Church, Medford, was chairman of the committee that organized and planne the series of union services for all six of th Protestant churches located around Medfor Square which is being held on Wednesd evenings and on Good Friday during th present Lenten season. This is the first tin such a united effort has been attempted these churches. Mr. Morrill opened the seri on Wednesday of last week and will conclu it on Good Friday. The ministers of t other participating churches, preaching the union services in the order named, begi ning February 25, are: Rev. Albert A. Ma sen, Mystic Congregational; Rev. Robe Dale Richardson, First Unitarian; Rev. Rog F. Etz, First Universalist; Rev. Charles Hall, Grace Episcopal, and Rev. Alexand Henderson, First Baptist.

Rev. J. D. Townsend, a former Method missionary in North Africa, is now servin the English Creek charge in the New Jers Conference. Mr. Townsend, who was li ing in Paris at the time of the German occ pation, later succeeded in bringing his fam to the United States.

Major Harold P. Tasker, now stationed Charleston, S. C., has been ordered by t War Department to Washington, D. C., serve in the personnel division of the W Department General Staff. He will move Washington in the near future. Major Task is the son of Rev. and Mrs. Edwin S. Task of Tilton, N. H.

The death of Rev. Thomas Whiteside the Maine Conference occurred Sunday 272 Walnut Street, Brookline, where he h recently made his home. Mr. Whiteside w eighty-three years old and had been retir since 1931. He leaves his wife, the form Lucie Mears Norris; two daughters, and t sons. Funeral services are to be he Wednesday afternoon in Copley Method Church, Boston. A more extended accou will be published in a later issue.

Information from a reliable source sta that the American Church in Berlin, G many, has been seized "for army purpose and that the Swiss Government, which r resents American interests in Germany, been requested by the Department of St in Washington to instruct the Swiss Le tion in Berlin to endeavor to protect property and "above all to insure that church is not profaned."

With the February 18 issue, the *Christ Observer,* Presbyterian weekly published Louisville, Ky., completed 115 years of c tinous publication under the mana ment of three generations of the Conve family—Dr. Amasa Conference, Dr. Fr cis Bartlett Converse, and the pres managing editor, Harry P. Converse, w joined the staff in June, 1899, and c tinues his active service. Dr. William McElroy is the present editor. Last Septe ber the paper completed 128 years of conti ous publication. "The *Christian Observe* says an editorial appearing in the Febru 18 issue, "therefore holds a threefold reco

the oldest religious weekly with con- s publication; it has the largest circula- of any Presbyterian weekly in Amer- nd it has been owned and edited by the family for one hundred and fifteen

otal of $13,889,179 was contributed to nthropic and educational causes in leading American cities during January is year, as compared with $8,261,494 g the same month a year ago. Gifts merican war organizations accounted $10,586,872 of this year's total. There a substantial falling off in contributions lucation, fine arts, foreign relief, social , play, recreation, and religious activi- but a slight increase in gifts to health oses. These facts and figures were de- l from a study made by the John Price s Corporation of New York which in- ed gifts announced in the newspapers New York, Chicago, Washington, Phila- hia, Baltimore, Boston, and St. Louis.

nniversary services marking the begin- of construction of the new Fellowship l for Bradbury Heights Methodist Church Washington, D. C., were held Sunday, ruary 15, at eleven o'clock in the morn- and eight o'clock in the evening. Dr. uel W. Irwin, formerly president of the hodist Collegio Monte Mario in Rome, y, was the speaker in the morning, and . Russell Becktel, chaplain of the 29th ision, United States Army, in the evening. rold Walters, associate director of the ited States Navy Band, is the church ool superintendent and chairman of the lding campaign. Bradbury Heights is in theast Washington in a very populous ion just off Pennsylvania Avenue. Rev. omas B. Ehlers is the minister of the rch.

From Wesleyan University, Middletown, nn., comes the announcement of a gift $25,000 from William G. Mather of Cleve- d, Ohio, to establish the Samuel Livingston ther Scholarship Fund. The scholarships vided by this fund are to be awarded to sleyan students whose homes are in ddletown, where Mr. Mather's father, nuel Livingston Mather, a graduate of sleyan in 1835, was born on July 1, 1817. . Mather himself graduated from Trinity lege, Hartford, Conn., in 1877; he is now rustee of that college and is the donor of Trinity Chapel.

Greenfield's pre-Lenten "University of e," held for the third year on Sunday eve- gs, had an average attendance of 240, pite a seven-day week in the defense in- tries. Rev. Ralph L. Rood, Rev. Kenneth Henley, and Rev. G. Albert Higgins were co-leaders, with all the Protestant rches and the Hebrew synagogue coop- ting.

The receipt of a check for $1,224,570.47 by sident Harvey W. Cox of Emory Univer- , Atlanta, Ga., marks the passing of a estone in the university's program to build reat education center in Atlanta. The joint ve of Emory and Agnes Scott for $7,500,-) has resulted in subscriptions to the ount of $10,027,000. The more immediate gible evidence of the campaign's success l be the erection of a $175,000 structure be built by the School of Medicine as a t of the university equipment at Grady Hospital in down-town Atlanta, and the erection of the $550,000 Conkey Pate Whitehead Pavilion, a new surgical wing for the University Hospital on the Emory campus. The groundwork is being laid for the necessary equipment to enable the university to give a doctor of philosophy degree.

More than a thousand church leaders attended the seven local study conferences recently completed on the Pacific coast as part of the advance preparation for the National Study Conference on the Churches and a Just and Durable Peace, scheduled for March 3-5 at Ohio Wesleyan University, Delaware, Ohio. The Pacific coast conferences were held at San Francisco, Berkeley, Sacramento, Oakland, Stockton, and Los Angeles in California, and at Portland in Oregon.

In the exhibit of "Poems of Faith and Freedom" recently opened in the Library of Congress in Washington, the lines "High Flight," by John Gillespie Magee, Jr., which appeared in the HERALD of January 21, share a case with Rupert Brooke's "The Soldier" and John McCrae's "In Flanders Fields." The poem by the young Royal Canadian Air Force flier, who was killed in action last December, is the first coming out of the present war to be ranked along with masterpieces of World War I. It was selected for this honor by Archibald MacLeish and Joseph Auslander, noted poets and Library of Congress officials.

Believing that "it is a good thing for Christians to come together in groups to strengthen their sense of unity, to enrich their fellowship, and to renew their pledges of loyalty to each other and to Christ," the Methodist and Primitive Methodist churches of Fall River and vicinity are again this year uniting in a series of Lenten Fellowshp Evenings the seven Thursdays of Lent. For the first six evenings the program begins with a supper, after which there are study courses, a worship period, and an inspirational address by Rev. Amos A. Thornburg, pastor of Mathewson Street Methodist Church, Providence, R. I., whose general subject for this series of messages is "The Symbol of Sacrifice." The meetings, which are held in a different church each week, will come to a climax and conclusion in a candlelight communion service at Union Methodist Church on the Thursday evening of Holy Week. Rev. Oscar J. Aldrich, pastor of Park United Methodist Church, is dean of this interchurch fellowship, Rev. Edward Price of Dwelly Street Primitive Methodist Church is associate dean, and Edgar G. Hunt is treasurer.

Officers of the Methodist Youth Fellowship have issued a summons to the youth of the church to place a special emphasis on personal discipline and evangelism during Lent. For personal observance they make three suggestions: "(1) a more rigid personal discipline such as daily prayer and Bible reading, economic discipline such as simple living, tithing, etc.; (2) a stricter adherence to the practical living philosophy of Jesus; (3) the development of fellowship with those we contact to share our experiences, beliefs, and interpretations." For group observance the suggestions are: "(1) youth participation in planning and carrying out meetings in the local church or campus group, endeavoring to win others to the Christian way of living; (2) study and meditation on the meaning and applications of the way of Christ to our present-day living." A devotional manual under the title "Power" provides personal daily Lenten worship material for Methodist youth. The Youth Fellowship also is promoting among Methodist young people the idea of omitting the noon meal on Good Friday this year and contributing at least the cost of the meal to the Methodist Committee for Overseas Relief. In this way the double purpose of a religious self-denial observance and a means of aiding suffering would be served.

First Methodist Church, Revere, Rev. Wilbur C. Ziegler, pastor, united with the other Protestant churches of the city in a series of union pre-Lenten services on the evenings of February 9 to 13, with the theme "Faith Is the Victory." Four other churches besides the Methodist participated; namely, Trinity Congregational Church of Beachmont, First Baptist, First Congregational, and St. Ann's Episcopal. One service was held in each church, and each pastor preached once, in a church other than his own.

An unusually interesting series of Sunday evening Lenten services began at First Methodist Church, Medford, February 22, when Dr. Fred Winslow Adams, minister of Copley Methodist Church, Boston, was the preacher. Next Sunday, Dr. Roger F. Etz, former general superintendent of the Universalist Church, will deliver the address. The program for the remaining services of the series is announced as follows: March 8, the Easter story presented by the choral speaking choir of the Curry School of Expression; March 15, sacred concert by Professor James R. Houghton; March 22, motion-pictures and lecture on the Passion Play at Oberammergau, presented by John Ward, Medford city treasurer, who for the last thirty years has been actively identified with the production of the Passion Play; March 29, "The Crucifixion," sung by the choir of First Church; April 5, Easter pageant, "The Risen Lord." Miss Muriel Thorley, soloist at the Belmont Methodist Church, will be the soloist during the entire series. The hour of service is seven o'clock.

A Book for Lent

In this time of spiritual hunger, why not feed the soul with good Lenten reading? From the Association Press in New York comes "The Pathway to the Cross,"* with thoughts that will lead to new insights, new devotion. The author is a resident of New England, Dr. George Arthur Clarke, pastor of the First Baptist Church in Malden. Some of the titles of his comparatively brief but stimulating and illuminating sermons are: "The Great Alternative," "The Mountain of Prayer," "The Emerging Cross," "The Steep Ascent," "The Real Triumphal Entry," "The Life That Wins," "God's Cross and Ours," and "The Pioneer." The discussions, based firmly on the Scriptures, are well illustrated and clearly understandable even to the humblest worshiper. We recommend "The Pathway to the Cross" as a companion book for Lenten observance.

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*THE PATHWAY TO THE CROSS. By George Arthur Clarke. Association Press: New York. Price, $1.

As we lift up our eyes for help, we realize that only with Divine Guidance can we hope to survive, either as a nation or as individuals.

In such times as these our worship and our prayers are enriched through daily devotions as provided in The Upper Room. Perhaps that is one reason why the regular quarterly circulation of this publication reached a record high with the January - February - March issue — 1,315,550 copies.

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Vermont Letter

★

ELDON H. MARTIN, Superintende
Burlington District

Death has left many vacant places amor the workers and friends of the Burlingt District during the present Conference yea Two Conference members, Clarence Wheaton and J. Arthur Dunlop, were suc denly taken from their active work, as pr viously noted in the HERALD. Among the la people, Dr. W. B. Hyde of Bakersfield, M Warren Drown of Newport, B. L. Bogle White River Junction, and Mrs. Pliny Hamilton of Marshfield will be great missed. The HERALD has already publishe an account of the death of Rev. George McDonald, and also of the death of Re Edward O. Thayer, and has announced th death of Rev. Scott F. Cooley.

Pastoral changes in the district have be comparatively few. Mrs. C. L. Wheaton h carried on her husband's work at Georg and St. Albans Bay with courage and effe tiveness. Both churches have petitionc strongly for her to continue. Following th resignation of Rev. John Starie to accept call to the Federated Church of East Burk the Community Church at Glover has joinc with the Methodist Church at Barton as a out-appointment with Rev. Allen E. Scho as pastor. The Evansville out-appointmer which has been a part of the Barton charg has been transferred to Orleans and Brow ington Center.

Property changes include kitchen ar dining-room improvements at Montgomer renovation of the auditorium and assemb hall at Richford, basic repairs at West Enc burg, new paint in the dining room Winooski, paint and varnish with progre on a new basement room at Brattlebor renovations at Pittsfield, and new paint Underhill. The outstanding achievement, course, has been the rebuilding of the auc torium and the installation of the ne organ at Burlington.

The men of the Burlington District, und the leadership of Anson C. Clark, district l leader, held a very successful Armistice D meeting at Barre. President James L. McCo aughy of Wesleyan University was th speaker, and Professor James R. Hought of Boston University led the singing. Th attendance totaled 184, and twenty-sev churches were represented. During the wi ter the Franklin County and Central Vermo social unions have carried on effective pr grams, and encouraging reports of lay lea ership activity have come from Newpo Barre, West Burke, and Richford. The mi isters and laymen of Addison County join in a pre-Lenten Retreat on Monday, Febr ary 16. Its purpose, "to explore the sp itual uses of Lent," included a sharing of co victions on the disciplines, life-situati meanings, and conclusions of Lent. T Methodist, First Baptist, and Episcop churches in Newport are observing Le with a University of Life program this ye

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ssionaries—Latest News

rom cablegrams, newspaper dispatches, private advices, the Board of Missions Church Extension has every reason to eve that every Methodist missionary who in Singapore when war was begun in ember, had been evacuated from that before it fell to the Japanese on Febru- 15. Some went to India; some to Java, ence they hope to transship to India, or erica, or elsewhere in the Pacific area. e missionaries from the upper Malay insula (with one possible exception), m Sumatra, and from Borneo are with m.

The board hopes before long to receive m the Netherlands missions consul in tavia, Java, a complete list of those who aped from Singapore to Java.

Mrs. Nettie Heimark of Minneapolis has eived a cablegram from her son saying, Vell and safe." It is undated, and no place given. Mr. Heimark had been teaching in nang, Straits Settlements.

The following cable, dated February 9, om Hengyang, Hunan, China, has been ceived by the Associated Boards for Chris- n Colleges in China (150 Fifth Avenue, ew York City): "Stuart interned Tientsin, culty compounded, Shantungites com- ounded, Hongkongites hoteled, Cantonites leased, Peipingites, Nankingites, Hang- owites, Shanghaiites unmolested, attempt- g financing."

The Associated Boards thus interprets the essage: "The cable would seem to mean that r. J. Leighton Stuart of Yenching is in- rned in Tientsin, while the Yenching faculty detained on the compound. The faculty of e Shantung Christian University likewise retained on its compound, while the Amer- ans in Hongkong are confined to hotels. hose in Canton apparently have been re- ased, while people in Peiping proper, Nan- ing, Hangchow, and Shanghai are continu- g without interference."

A radiogram received from Robert Sacht- n on February 13, sent from Calcutta on e 10th, says: "Inform parents now teach- g Mount Hermon School, Darjeeling, dia. Well and happy. Wish we were to- ether." Mr. Sachtjen is the Burma mis- onary mentioned in the February 9 cable s having reached India.

A radiogram, undated and without origin, eceived on February 6 from Rev. Barney hompson, Karachi, India, says, "Very well."

Miss Susan S. Mitchell of the College of Vest Africa, Monrovia, Liberia, arrived in New York February 9. She reported that ney were four weeks on the way and reached all River, Mass., on Sunday, February 8.

Five missionaries are in New York City waiting the first available transportation to o to South America. They are Rev. and Mrs. Charles Clay and family, Miss Anita Harris, Miss Rosalie Brown, and Miss Lillian Knobles. Miss Knobles is temporarily trans- erring from China mission service; the oth- rs have been in South America on previous eriods of service.

Personal messages from persons in the United States to residents of enemy or enemy- ccupied territory may be sent through the American Red Cross. Forms on which the nessages may be sent may be secured at ny of the organization's 3700 chapters hroughout the country. Messages must be vritten on these forms and must be purely of personal or family nature, and no longer than twenty-five words. Letters cannot be accepted.

BOOKS

Easter Pageant

The Risen Lord. An Easter Pageant. By Walter Russell Bowie. Abingdon-Cokesbury Press: New York, Nashville. Price, 25 cents.

This pageant portraying the events of the Resurrection morning is divided into three scenes. The story is told in beautiful and simple language by a reader while the action is portrayed by twenty-one characters, including an angel, two Marys, the twelve disciples, and various persons whom Jesus helped or healed. Throughout the narration, numerous easily secured hymns are sung by a choir to point up the action. An effective presentation calls for a sympathetic reader, the use of light and color, well-balanced groupings, an accurate sense of timing, and, above all, a spirit of deep reverence.

A Graphic Portrayal

I, Nathanael, Knew Jesus. By Van Tassel Sutphen. Fleming H. Revell Company: New York. Price, $2.50.

"Jesus, As His Disciples Saw Him" is the subtitle of this book. It is a graphic, dramatic portrayal—a moving picture of the life of Jesus. Against the familiar background of the Gospel story, the author, assuming the character of Nathanael, the apostle "without guile," sketches in free hand the wanderings and works of the Master from Nazareth to Calvary. The apostles are individually etched, each one in lifelike clearness. The reader travels with the band, sees every act of kindness and deed of wonder, hears the words of power and life spoken by the Nazarene, and shares in every experience.

The author adheres strictly to Biblical facts so far as they are definitely stated, but assumes wide range of imagination in describing the scenes not otherwise defined. He offers what may be fairly described as inferential biography—"a purely imaginative recreation of the life and times of Jesus the Messiah," to use his own words. His familiarity with the geography, topography, fauna, flowers and trees, climate, and customs of the people is so deftly woven into the various scenes as to stamp them into unforgettable impressions. The interpretation of some of the characters by the author—Judas, for instance, and Mary Magdalene—is striking, to say the least.

The reading of this book will be a rich experience to anybody—refreshing to preachers and Bible students, interesting and instructive to the layman, and it may be transforming in its influence and power to any who do not know the Christ, for Nathanael himself first followed Jesus in this story as a first-century modernist, then solely because he loved Him, and finally as his Saviour and Lord.

Need for Political Unity

The Last Best Hope of Earth. By Harry Scherman. Random House: New York. Price, 75 cents.

This little volume has for its theme the conviction that the economic and cultural unity of the world has not been paralleled by a needed political unity. This want the Nazis are endeavoring to supply by force, urged on by the false faith that they are mankind's rightful masters. The great task, therefore, of liberty-loving peoples is that of so limiting their national sovereignties as to permit the growth of a political unity of all the world. The peace that would thus come into being is, as Lincoln said in his second annual message to Congress, "the last best hope of Earth." Here is "a philosophy for the war" which is valid so far as it goes.

With Our Writers

Chester W. Ham, Taunton; pastor of First Methodist Church.

John Haynes Holmes, New York City; minister of The Community Church.

The Archbishop of York, second-ranking prelate of the Church of England.

Ella M. Gerrish, Greenville Junction, Maine; for eleven years, 1928-39, a Methodist missionary to Japan.

William C. Martin, Omaha, Neb.; resident bishop of the Omaha Area, The Methodist Church.

Charles Wesley Flint, Syracuse, N. Y.; resident bishop of the Syracuse Area.

George B. Ahn, Jr., Chicago, Ill.; manager of Chicago branch, Methodist Information.

Defending Democracy

[From *Fellowship,* January, 1942]

Mr. Clifford E. Clinton operates, in Los Angeles, two cafeterias, one of which is the largest in the world. In a recent issue of his weekly *Food for Thot,* distributed to his patrons, there was an interesting exchange of correspondence between a customer and the management. The customer had written that he was glad that the cafeteria catered exclusively to the white race and mentioned that Orientals were not to his liking. He further added that he would cease to patronize the cafeteria should he find that Japanese cooks were in the kitchen. Mr. Clinton replied as follows:

"There are at least three principal reasons why we do not cater exclusively to any race. The first is the Golden Rule—the second the U. S. Constitution which orders us, under penalty of the law, to serve all equally

—without discrimination—the third is we love all people—Japanese, Chinese, German, or others. We do not like or condone what many of their leaders do and say—but we believe in a world which respects the rights of every man, rich or poor, of whatever race or creed. We have Japanese cooks as well as Chinese, Negro, and white, and before we would change any for reason of race or creed—we'd see every guest quit us. If you are waiting to find out this to leave us, that time has come. Our Japanese chef at 'Six Forty-eight' has lived in this country more years than I have—raised a family of good Americans. He is without doubt one of the finest men I have ever known. Our chef at 'Six Eighteen' is a Chinese of the highest character. We consider it a privilege to call him our friend. Both these men worked for the Boos Bros. Co. for many years. They are top men in their profession; top in their character. . . . When the time comes when we hold a limited regard for any person or people, it will no longer be the Clinton's you enjoy. We will have shriveled in our soul, and this would inevitably be reflected in every phase of our service."

Special Day for Rural Life

Continuing a custom dating from "time immemorial," many churches throughout the United States are planning an observance of Rural Life Sunday, the fifth Sunday after Easter, May 10, according to an announcement by Dr. Mark A. Dawber, executive secretary of the Home Missions Council of North America.

Rural Life Sunday, Dr. Dawber states, is a "modernized version" of an observance begun in the early centuries of the Christian church, known as Rogation Sunday. "Rural Life Sunday is a day set apart for emphasizing the meaning of Christianity for rural life and the spiritual values of rural life."

An Order of Service and suggestions for the observance of Rural Life Sunday have been prepared by Dr. Thomas Alfred Tripp of the Town and Country Department, Board of Home Missions, Congregational Christian Churches, for the Committee on Town and Country of the Home Missions Council of North America, and the Federal Council of the Churches of Christ in America. Single copies are available through the office of the Home Missions Council, 297 Fourth Avenue, New York, N. Y.. at three cents a copy, and 85 cents a hundred.

Among themes suggested for 1942 are "Rural Life and Moral Responsibility" and "Rural Life and Moral Sensitiveness."

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Italian Protestant Broadcaster

Rev. Tommaso M. Caliandro, pastor of the Italian Methodist Church in Portland, Maine, whose weekly radio broadcast over Station WCSH is, so far as is known, the only Italian Protestant service on the air.

BOOKS JUST RECEIVED

★

SKYLINE MIRACLES. By Georgia Boit Gierasch. Banner Press, Emory University, Georgia. Price, $1.50.

THE LORD'S PRAYER. By Ernest Fremont Tittle. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.

THERE MUST BE A NEW SONG. By Rollo Walter Brown. Harvard University Press: Cambridge, Massachusetts. Price, $1.75

HE IS RISEN. By Harold Paul Sloan. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.50.

NO SIGN SHALL BE GIVEN. By Hugh S. Turner. The Macmillan Company: New York. Price, $1.75.

THE TIME STREAM. A Voyager Takes a RECKONING. By Edgar Laing Heermance. Free Press Association, Burlington, Vermont. Price, $2.

EVANGELISM IN THE HOME CHURCH. By Andrew W. Blackwood. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.

THE CHRISTIAN FAITH. By Nels F. S. Ferré. Harper & Brothers: New York. Price, $2.

THE STUDENT'S HANDBOOK. Issued by the General Conference Commission on Courses of Study of The Methodist Church for the guidance of those taking the Undergraduate Course. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.50.

Bits of Fun

At a children's party the hostess, nine years old, asked her guests to look over her Christmas books. One little girl was so noisy that the hostess asked her to be quiet.

"I don't have to be quiet," she replied. "This is a free country."

"Not so that you can annoy your neighbors it isn't," retorted the young political philosopher. "That left her speechless," she afterward reported to her family.—*Boston Globe.*

Guest—"My dear, where did your wonderful string of pearls come from? You don't mind my asking, do you?"

Hostess—"Not at all—they came from oysters."—*News and Views.*

Dorothy—"Am I the only girl you ever were interested in, Charlie?"

Charlie—"No, but you are the most charming among all the girls I have ever met in a life devoted mainly to meeting charming girls."—*Exchange.*

Into the editor's room stalked a very big man.

"You the editor of this rag?" he snapped.

"I am, but—"

"Well, my name is Knowles E. Blimps. Yesterday your paper called me a thief, a robber, and a blackleg."

"We did," agreed the editor; "and I—"

"I've called to tell you that my middle initial is 'E' and not 'M' as you printed it. If you can't spell my name correctly, just you leave it alone!"—*Stray Stories.*

The police magistrate looked around the court and said sternly to the constable:

"Who is bringing this allegation?"

"Please, sir," said a little woman, rising, "I am the alligator."—*Exchange.*

Police who drove Joey Wolf around Philadelphia almost all day looking for his home finally gave up. Then the youngster explained, "You passed my house twice, but I liked riding."—*Pathfinder.*

A young woman, newly engaged, took her fiancé to be "inspected" by a fearsome aunt who had the uncomfortable habit of saying exactly what she thought.

As the young couple were leaving, the aunt said to her niece, "My dear, I'd rather have him for lunch than for life!"—*Tit-Bits.*

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ternational Council Meets

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portant actions covering a war-time orm of the Christian education forces nerica"; closer relationship with other al interdenominational agencies; the international Bible Lessons; priorities on for religious literature, and race dis- nation in the armed forces and in de- industries were adopted at the annual ng of the plenary body of the Interna- l Council of Religious Education in the ns Hotel, Chicago, February 13 and 14.

addition, the 150 representatives of the enominations and 30 state councils in- d in the membership of the Council l reports from many commissions and nittees, adopted vigorous plans for pro- ng the four-year United Christian Edu- n Advance, and elected officers.

cognizing that "once a decision to en- in war has been reached by a democratic iod, there are laid upon the church and stian education unusual responsibilities," statement on "Christian Education in e of War" declared that "this includes responsibility to do everything possible reserve the religious foundations of these ons and to render every service in its er to all persons engaged in this national t.

Ve believe that both the continuous and present emergencies of our nations de- d an effective program of Christian edu- n. We know that not all the efforts of our people can be transferred or should ansferred to the war effort. Teaching in homes, churches, and church schools must on."

ne statement continued with the applica- of "a principle of spiritual priorities for stian education" with these emphases:

hortening and simplifying of process by h educational theories are translated into n in the local church and community.

The reenforcement and cultivation of per- l religious life," with particular attention e paid to "young people who are facing nentous decisions with respect to their icipation in all-out war effort," and to lren and those in early teens.

The cultivation of sensitiveness and re- se to human need among neighbors and ds, in camps and industrial communi- among refugees and for distressed groups where.

The cultivation among all races, classes, creeds of tolerance and good will toward ority groups, toward enemy aliens, and ard those in enemy countries.

The search for and direction of attention ases for a just and durable peace.

We strongly commend to denominational interdenominational forces in Christian cation the urgent need of services to be lered to men in camps and to persons in nse industry areas."

accepting the report of a "Committee on ional Inter-Council Relationships" regard- the report from the study committee ting at Atlantic City, N. J., last Decem- concerning the merger of eight inter- ominational agencies, the International ncil voted to approve the objectives and cedure for such a merger, and to appoint ommittee for further study which will e a report at the 1943 meeting.

The International Bible Lessons for Chris- Teaching" was the name approved by the Council for the new program of church school lesson materials which are being prepared and will be used in 1944. Three permanent lesson committees were set up which will report annually as they progress in lesson outlining.

Church publishing houses will be granted priorities on paper for Sunday school lessons and other church literature—and publishers of crime, wild west, and love-story magazines won't—if the Federal Government acts favorably upon another resolution passed by the Council.

The statement recognizes the need to "maintain those values and ideals which the Council holds in common with our democratic form of government," pledges its membership to "pray for the victory of the ideals of religion and democracy," and says in part:

"America can do without a flood of cheap and tawdry 'crime,' 'wild west,' and 'love' magazines; but all in places of responsible leadership would deplore any curtailment of the religious literature which seeks to summon the hearts of our American people to a high and sure faith in God during these momentous days."

Citing incidents which tend to prove that "discrimination against Negroes in the armed forces solely on the grounds of race and color is indisputably in evidence," another resolution does the following:

"Calls upon the constituent membership of these churches (the forty denominations represented in the Council) insistently to protest against existing flagrant violations of basic democratic rights in defense industries. Urges the President of the United States to bring about such changes as will do away with the existing violations in the armed forces and make possible the thorough application of the principles of democracy within all branches of the army and navy."

International Council officers elected for the next four years were: Dr. Arlo Ayres Brown, president of Drew University, Madison, N. J., chairman; Dr. Harry Thomas Stock, executive of the Congregational Christian Churches, Boston, vice-chairman; James L. Kraft of Chicago, Ill., treasurer (Mr. Kraft was elected president of the International Convention of Religious Education earlier in the week), and Dr. Roy G. Ross, general secretary of the Council, recording secretary.

All officers of the Council board of trustees were reelected, including: B. A. Whitmore, publishing agent of The Methodist Church, Nashville, Tenn., as chairman, and Dr. A. R. Keppel, executive of the Evangelical and Reformed Church, Philadelphia, Pa., as vice-chairman.

Ministerial Retreats

SOUTHERN DISTRICT

The Ministerial Retreat of the Southern District of the New Hampshire Conference was held at the District Parsonage, 310 Kenoza Avenue, Haverhill, Mass., on Monday, February 16. It began at 10 A.M. and closed at 4 P.M. The morning devotions were conducted by Rev. C. Walter Frye, Amesbury, Mass., and the afternoon devotions by

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F. C. MOORE, Treasurer

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Rev. Reginald B. Nichols, Methuen, Mass. The district superintendent, Rev. LeRoy W. Stringfellow, outlined the "objectives" of the day as (1) strengthening the ties of mutuality, (2) the kindling and quickening of thought, (3) the searching out of that in the Christian message and ministry which is unmistakably urgent, imperative, and alone adequate for this critical hour, (4) the reviving and strengthening of the spirit of an aggressive evangelism, and (5) communion and fellowship with God.

The guest speaker and leader of the day was Professor Edgar S. Brightman of the Graduate School of Boston University. He spoke in the morning on "Prayer," and in the afternoon on "The Spiritual Life." Question and discussion periods followed. Hymn-singing and seasons of prayer were a prominent feature in the day's program.

There were thirty-five in attendance, including all but three of the ministers in the active relation on the district. At the noon hour a picnic lunch was enjoyed, with the superintendent and his wife providing hot drink and dessert. This was followed with a hike by a large number, and the taking of a group picture.

WORCESTER DISTRICT

The ministers of the Worcester District met for three hours in their Retreat at Wesley Church, Worcester, Wednesday, February 11. Each man, going out into a parish of his own, heard men speak on the need and types of evangelism. The evangelistic spirit of the Christ was emphasized, and as His followers, the ministers were challenged to take up His words "Go ye."

Rev. John L. Cairns, district superintendent opened the Retreat by reading a letter from Bishop G. Bromley Oxnam, who emphasized the need of definite evangelism at this critical period. Rev. E. S. Dahl of the Quinsigamond Church in Worcester spoke on the topic "Being Born Anew into the Spirit." Rev. Philip H. Oxnam of Oxford suggested "Ways of Increasing Church Attendance." Rev. Henry I. Bailey of First Church, Fitchburg, presented the need for "Visitation Evangelism." Rev. J. R. Steele of Spencer read a paper by Rev. Hugh Stouppe of Park Avenue Church, Worcester, on "Personal Evangelism." The district superintendent closed the service with a word of challenge and prayer.

The men left the Retreat with an "I will for Him" spirit.

The Smile of Gratitude

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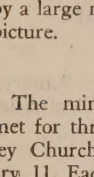

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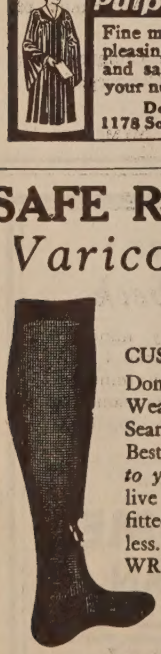

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HERALD CALENDAR

National Study Conference on "The Churches and a Just and Durable Peace," Delaware, Ohio, March 3-5
Philadelphia Conference, Calvary Church, Philadelphia, Bishop F. J. McConnell, March 12
Boston University Founders' Day, March 12, 13
New England Regional Methodist Student Conference, St. Mark's Church, Brookline, March 21, 22
Hawaii Mission, Honolulu, Bishop James C. Baker, March 25
Associated Church Press, Annual Meeting, Prince George Hotel, New York City, May 5-7
Woman's Division of Christian Service, First Assembly, Columbus, Ohio, May 19-22

BOSTON METHODIST PREACHERS' MEETING—Monday, March 2, 10.30 A.M., Wesleyan Hall, 581 Boylston Street. Speaker, Dr. Ernest W. Riggs, president of Anatolia College, Thessalonica, Greece; subject, "Winning the Peace."

NOTICE—The regular monthly meeting of the Deaconess Aid Society of New England, Inc., will be held on Tuesday, March 3, at 2 P.M., in the ladies' parlor of Copley Methodist Church, corner Exeter and Newbury streets, Boston. Devotional period will be led by Rev. Joseph Belcher of First Methodist Church, Somerville. Business session will follow. The pourers at the social tea will be Mrs. Belcher and Mrs. P. C. Crowell, president of the Woman's Society of Christian Service.

MRS. HOWARD S. WORCESTER, Cor. Sec.

NOTICE—The ministers' wives of the Boston District are invited to attend a meeting and afternoon tea on Friday, March 6 at 2.30 P.M., in Copley Church, Boston, as the guests of Mrs. William Gunter, wife of the district superintendent. An interesting program will be provided by the daughters of the parsonages.

NOTICE—Layman Tithing Foundation is now putting out tithing pamphlets in four page bulletin form, printed either with page 2 and 3 blank or with 1 and 4 blank. The printed pages carry any one of thirty-two of the Layman tithing messages. Send for free samples. When you write, please give your denomination, also mention ZIONS HERALD.

LAYMAN TITHING FOUNDATION,
740 North Rush Street,
Chicago, Ill.

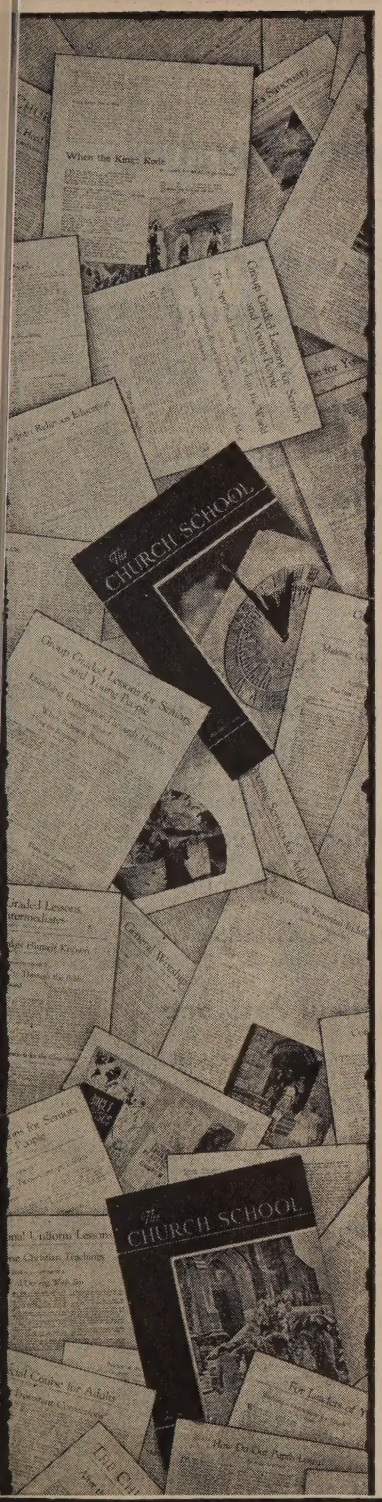
RELIEF POSTER MATERIAL—The Methodist Committee for Overseas Relief has assembled a number of packets of material from which the young people of the churches can arrange "relief posters" to hang in the vestibule or church rooms. Each packet contains pictures, clippings, cablegrams, printed sentences, etc.—each sufficient to make two attractive posters. Pastors or other leaders may have one or more packets, free of charge, by writing to the committee at 150 Fifth Avenue, New York City.

Miscellaneous Advertisements

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. $19.50 dozen. Redington Co., Department 55, Scranton, Pa.

ARGENTINA — American educator (woman), resident of Argentina, temporarily available for talks before clubs. Address Argentina, 39 Chestnut Street, Boston.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.



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for Church School Achievement

by **John C. Millian**
Executive Secretary of the Baltimore Conference

THE *Church School* is a master tool for Christian Education leaders in the new church. In brief but effective form it deals with almost all phases of local church school work. General church school superintendents, divisional superintendents, and all leaders of youth and adults will find information, inspiration, plans and suggestions which they need for carrying on their work effectively.

As a teacher of youth or adults I need more than ordinary lesson quarterlies to aid me in preparing to teach. The informal and creative method of teaching which we now use enables the pupil to raise major personal problems not always considered in the regular lesson helps. Therefore, I must be prepared at all times to deal with a wide range of pupil problems wherever and whenever they emerge in class discussion. I must be able through wide knowledge and understanding to sit where my pupils sit and approach their problems from their side. Many times in the past I have been inclined to complain that I was too busy to make such thorough preparation and develop such a cultural background.

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As a department counselor I must use *The Church School* in getting a complete picture of my work both within and without my department. I must become familiar with the lesson materials which my teachers are using, including related magazine articles and other collateral helps. I must use the worship material and suggestions in so far as they are suited to my department. I must study such other articles designed to help me to see the relation of my department program to the total church program.

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